

The Antimension in the Liturgical and Canonical
Tradition of the Byzantine and Latin Churches
An Inter-ritual Inter-confessional Study

by

Right Rev. Archimandrite Januarius M. IZZO, O.F.M., M.A., J.C.D.

Pontificium Athenaeum Antonianum
Romae, 1975

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VIDIMUS ET APPROBAMUS :

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P. P. Gulielmus O' Connell, ofm., *Censor*

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DEDICATED
TO
MY PARENTS,
CONFRERES AND FRIENDS

PREFACE

In selecting the topic of the antimimension, I was influenced by pastoral work done in both the Latin and Byzantine Rites in circumstances where I had occasion to use, and to provide for the missionaries of my beloved Province of the Immaculate Conception, both the Byzantine and Latin forms of antimensia. When I looked into the literature bearing upon this useful liturgical furnishing, I found that almost nothing had been written in English, and that very little comparative study had been done, especially from the canonical point of view (as indeed there are very few interritual comparative studies extant in the fields of Western and Eastern canon law).

With the new spur given to the study of the institutions of the Oriental Church, as regards both our Catholic and our unfortunately still Separated Brethren, by the Ecumenical Movement, I felt that I might contribute in some very small way to a greater mutual understanding and appreciation of the riches inherent in our different modes of expressing the same or very similar traditions of worship and belief.

When examining the Western authors for the reason behind the fact that Latin priests were allowed to use for the celebration of the Holy Sacrifice of the Mass Oriental Rite altars but never the Byzantine antimimension (canon 823, § 2 of the Pio-Benedictan Code of Canon Law), I was disconcerted at some of the misconceptions under which these otherwise eminent authorities labored. I have refrained from commenting, in general, upon their works for two reasons: 1) it serves the purpose of truth to be positive rather than negative in approach, and 2) it seems smug for one who delves into a specialized field to criticize those who do great service to canonical science by writing general works in which they must cover vast fields and must necessarily quickly pass over points which are not of great importance to their study. In general, one might say that the most common misapprehension was that the antimimension is not a consecrated altar.

I was also influenced by the fact that I had been asked many times by missionaries to explain the nature and use of the antimimension, which they adopted so commonly as a convenient form of the portable altar, and so

thought that I might benefit them and myself by acquiring some background and knowledge in this subject.

While it is true that the 1969 *Institutio Generalis Missalis Romanum*, n. 260, does not require a portable (moveable) altar when the Holy Sacrifice of the Mass is celebrated in the Latin Rite outside of a sacred place (Church), merely *per modum actus*, we will see how this is to be understood. I do not believe that this has derogated entirely from the usefulness of the antimimension even in the Latin Rite, for although it may not be always strictly required by law to celebrate *extra loca sacra* on a moveable altar, still it is the solid Christian Tradition, sanctioned by Ecumenical Councils, to do so, and I believe it should still be done where the use of a portable altar is at all practical. In any case, the antimimension retains its perennial usefulness (and necessity) in the Byzantine Rite.

In the citations which I have herein included, I have used two different criteria, based on the fact that due to the technical difficulties involved I was not able to include long quotations in Greek and in the Slavic languages using the Cyrillic alphabet: 1) for languages using the Latin alphabet, I have made a free translation but included the original text in the footnotes (which for this reason are often rather lengthy) which gave me the liberty to render the sense in an English which I hope will be more understandable; 2) in the citations from the languages which do not use the Latin alphabet and which I have not included in the original, I have tried to adhere as closely as possible to literal translation.

Where I have used the term Byzantine Church or Byzantine Rite, I mean to refer to discipline common to both Catholics and our Eastern Orthodox Separated Brethren; where necessary, I have specified by the term Catholic those of the Byzantine Rite in formal and perfect communion with the Apostolic See of Rome; and by the term Orthodox, our Separated Brethren of the Byzantine Rite.

The research I have found to be immensely interesting, and for the purpose of seeing the Oriental altar and antimimension in its proper milieu, I travelled, through the kindness and generosity of my Very Reverend Minister Provincial, Father Matthew M. De Benedictis, O.F.M. and of the confreres and benefactors of my Province, through Egypt, the Holy Land, Greece, Mount Athos, the Middle-East, the Balkans and the Soviet Union (Russia and the Ukraine).

However, this study would never have come to any fruition at all, if it had not been for the interest, encouragement and aid of my Reverend Professors of the Faculty of Canon Law of the Pontificium Athenaeum Antonianum, Father Anthony Domingues de Sousa Costa, O.F.M. (Dean of

the Faculty of Canon Law), Father William O'Connell, O.F.M. (Prefect of Studies), Father Bartholomew J. Belluco, O.F.M., and Father Andrew Boni, O.F.M., which I appreciate more than mere words are able to express. But above all, I must thank my professor and mentor, Father Salvatore Peperoni, O.F.M. of the same faculty, for his guidance, patience, many helpful suggestions and fatherly advice.

A word of appreciation also to His Eminence Ferdinand Cardinal Antonelli, O.F.M., Secretary of the Sacred Congregation of Rites, and Most Rev. Vladyka Andrew Katkoff, M.I.C., Apostolic Visitor for all the Russian Catholics outside of Russia and Ordaining Prelate for the Byzantine Rite in Rome, and to Very Rev. Father Alphonse Raes, S.J., Prefect of the Vatican Library, and the Reverend Archivists at the Sacred Congregations of Rites, the Sacred Congregation for the Oriental Churches, and the Sacred Congregation for the Propagation of the Faith; also Reverend Father John Rezač, S.J., Secretary of the Pontifical Institute for Oriental Studies at Rome, and Reverend Father Antony Koren, S.J., Ecclesiarch of the Russian Byzantine Church of St. Antony at Rome and Professor of Liturgy at the Pontifical Russian College (Russicum), Very Rev. Francis J Muller, O.F.M., Definitor General, Very Rev. Maurice Grajewski, O.F.M., General Prefect of Studies, and to my Reverend Master of Student Priests, Father Valerius Messerich, O.F.M. All have helped me by their suggestions and/or facilitating my research. To all the aforementioned I owe a great debt of gratitude which I wish to here publicly acknowledge.

January 19/6 1975

Feast of the Theophany

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TRANSLITERATION OF CYRILLIC ALPHABET INTO ROMAN CHARACTERS

<i>Cyrillic</i>		<i>Latin</i>		<i>Cyrillic</i>		<i>Latin</i>	
А	а	A	a	П	п	P	p
Б	б	B	b	Р	р	R	r
В	в	V	v	С	с	S	s
Г	г	G	g	Т	т	T	t
Д	д	D	d	Ц	ц	C	c
Е	е	Je	je	Ч	ч	Č	č
Ж	ж	Ž	ž	Ш	ш	Š	š
И	и	I	i	Щ	щ	Šč	šč
Й	й	J	j	У	у	U	u
З	з	Z	z	Ф	ф	F	f
Э	э	E	e	Х	х	Kh	kh
К	к	K	k	Я	я	Ja	ja
Л	л	L	l	Ю	ю	Ju	ju
М	м	M	m	Ы	ы	Y	y
Н	н	N	n	Ь	ь	'	(soft sign)
О	о	O	o	Ъ	ъ	"	(hard sign)

ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis.</i>
'AA.SS.	<i>Acta Sanctorum.</i>
CE	<i>The Catholic Encyclopedia</i> (1907).
CIC	<i>Codex Iuris Canonici</i> (1917).
CIC Fontes	<i>Codicis Iuris Canonici Fontes.</i>
CICO Fonti	S. Congregazione per la Chiesa Orientale, <i>Codificazione Canonica Orientale – Fonti.</i>
C.L. Digest	BOUSCAREN, <i>The Canon Law Digest.</i>
DACL	<i>Dictionnaire d'Archéologie Chrétienne et de Liturgie.</i>
DDC	<i>Dictionnaire de Droit Canonique.</i>
DTC	<i>Dictionnaire de Théologie Catholique.</i>
EI	<i>Enciclopedia Italiana</i> (Treccani).
ERE	<i>The Encyclopedia of Religion and Ethics.</i>
Goar, <i>Euchologion</i>	JACOBUS GOAR, <i>EYXOAOTION sive Rituale Graecorum.</i>
Mansi	IOANNES DOMINICUS MANSI, <i>Sacrorum Conciliorum Nova et Amplissima Collectio.</i>
M.G.SS.	<i>Monumenta Germaniae Historica, Scriptores Rerum Merovingicarum.</i>
N.C.E.	<i>The New Catholic Encyclopedia</i> (1967).
Nikolskij, <i>Antimins</i>	NIKOLSKIJ, CONSTANTINE, <i>Ob Antiminsakh Pravoslavnoj Russkoj Cerkvi.</i>
Nikolskij, <i>Ustav</i>	NIKOLSKIJ, CONSTANTINE, <i>Posobije k izučeniju Ustava Bogosluženija Pravoslavnoj Cerkvi.</i>
OR	<i>Ordines Romani.</i>

- Pedalion* (Cummings) *The Rudder (Pedalion)* (trans. D. Cummings).
- Péridès, DACL "Antimension" *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, tom. I, part. II, col. 2319-2326.
- Péridès, DTC "Antimension" *Dictionnaire de Théologie Catholique*, vol. I, part II, col. 1389-1391.
- Péridès, EO "L'Antimension", *Les Echos d'Orient* III (1899) 193-202.
- P.G. MIGNE, *Patrologia Graeca*.
- P.L. MIGNE, *Patrologia Latina*.
- S.C.E.O. The Sacred Congregation for the Oriental Churches.
- S.C.P.F. The Sacred Congregation for the Propagation of the Faith (The Sacred Congregation for the Evangelization of Peoples).
- S.C.R. The Sacred Congregation of Rites. (The Sacred Congregation for Divine Worship).

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INTRODUCTION

In this study we propose to examine a part of the canonical institute of the altar, the portable altar, and specifically the *antimension* in the canonical tradition of both the Byzantine Church (in which the antimension in its present form originated) and the Latin Church (in which the Byzantine antimension has of late been imitated in the form of the *antimensium latinum*). Since the antimension is a liturgical accessory, it will be necessary also to refer to the liturgical traditions of both the Byzantine and Latin Churches, without which this form of the portable altar cannot be properly understood. In regard to the Byzantine Church, because the canonical and liturgical discipline apropos the antimension underwent great evolution during the period in which the majority of the Oriental Churches were not in official communion with the Apostolic See of Rome, we will often have occasion to refer to fonts of law originating with our separated Oriental Brethren.

The *modus procedendi* will in general be a systematic one rather than adhesion to the chronological order of the material in question. Because of the esoteric nature of this subject matter, it has been thought expedient for the purposes of clarity to repeat texts, definitions and explanations in many places. Arabic numerals have been added in the left hand margin to indicate a change of subject or argument, also in the hopes of clarity among a maze of details.

Before beginning our study, we feel it expedient to briefly consider:

- 1) the importance of the study of the antimension at the present time ;
- 2) some brief elucidations concerning the fonts of Byzantine canon law as related to our study ;
- 3) a survey of some modern scientific literature on the antimension ; and
- 4) the antimension in the background of the general history of the christian altar.

I. IMPORTANCE OF THE STUDY OF THE ANTIMENSION

The importance of the study of the antimimension may be gathered from the fact that its use has become widespread, especially in the last twenty years, even in the Latin Church as a conveniently carried portable altar for travelling priests and military chaplains, and as a serviceable substitute for the somewhat clumsy *petra-sacra* for an improvised altar *versus populum* sanctioned by the new liturgy.¹ Literally thousands of Byzantine antimensions are consecrated each year and distributed to both Latin and Byzantine Catholic clergy all over the world by the Sacred Congregation for the Oriental Churches, the various Military Ordinariates, and organizations such as the Catholic Near East Welfare Association. There are no statistics available as to how many are distributed through individual Byzantine Catholic Bishops and how many Latin antimensia are blessed and distributed by individual Latin Bishops, but the number is no doubt considerable.²

Furthermore, the Latin Church in imitating the Byzantine antimimension and giving certain faculties (such as those of *Pastorale Munus*, Decennial Faculties of S.C.P.F., Decennial Faculties for Latin America and Philippine Islands, and faculties for the Military Ordinariates, etc.) for the use, under specified conditions, of the Byzantine and Latin forms of the antimimension, has modified in a certain way its traditional attitude to the antimimension as developed in the decrees of the Supreme Pontiffs Pope Clement VIII and Pope Benedict XIV and finally crystallized in the clause of canon 823 § 2³ "non autem super Graecorum *anti-*

¹ In many cases, awaiting a definitive solution to the problem of celebrating the Holy Sacrifice of the Mass *versus populum* in a church where the main altar cannot be adapted for this purpose, rather than going to the expense of having a special temporary altar *versus populum* constructed, many pastors have installed an ordinary but suitable table, formerly used for some other purpose and not provided with a recess or depressed slot for the insertion of a *petra sacra*. To avoid danger of having the chalice or ciborium tip over when placed too near the elevated edges of the portable altar stone, permission has been obtained from the Local Ordinary to substitute the Latin or Byzantine form of the antimimension for the *petra sacra*.

² About 2,000 per year are distributed through the Vicariate of Rome, alone.

³ Canon 823, 2 : « Deficiente altari proprii ritus, sacerdos fas est ritu proprio celebrare in altari consecratio alius ritus catholici, non autem super Graecorum *antimensiis* ». « When an altar of his own rite is not available, a priest may,

mensii" (which bewildered many of our Oriental brethren and seemed to cast doubt upon the propriety of one of their most ancient and venerable institutions), and thus there can be no longer doubt about mere toleration of its use.

For, in the Byzantine Rite, the antimension is not only a substitute for an altar, it is a type of celebret, a symbol of apostolic continuity and communion with the Church Universal. Where the antimension is present, the place is transformed into a temple for the true worship of God, in communion with the Saints whose relics are therein enclosed, and in communion with the rightful hierarchy and successors of the Apostles, through whose representative the antimension was consecrated and consigned to the priest celebrant of the Eucharistic Synaxis.

It is important for us, then, to understand the concept behind the 'antimension and its proper use, in order to be in accord with the mind of the Church which grants permission for its employment, and to understand and appreciate more deeply this sacred, venerable and so characteristic institution of our Oriental brethren, of both those in perfect union and those only in imperfect union with the Apostolic See of Rome.

Finally, the student of the Canon Law of the Latin Church can hardly afford to ignore the history, development and discipline concerning the prototype of the *antimensium latinum*, which has recently entered intimately into the canonical discipline of the Latin Church.

II. THE FONTS OF BYZANTINE CANONICAL DISCIPLINE AS RELATED TO OUR STUDY

The canonical discipline of the Byzantine Church, both Catholic and Orthodox (Dissident) at the present moment is in much the same state of affairs as was Latin Rite canon law before the promulgation of the Pian-Benedictan Code of Canon Law. Since it is not yet codified, we will have more occasion to refer to custom, tradition, the doctrine of canonical commentators, and discipline as embodied in official liturgical books, than to canons as such.

For *Catholics* of the Oriental Rites, some sections of their discipline have been already codified and promulgated by the authority of the Apostolic See of Rome, namely :

using his own rite, celebrate Mass on a consecrated altar of another Catholic rite, but not on the *antimensia* of the Greeks ».

- De Ritibus Orientalibus ⁴
- De Personis ⁵
- De Religiosis ⁶
- De Bonis Ecclesiasticis Temporalibus
- De Verborum Significatione ⁸
- De Disciplina Sacramenti Matrimonii ⁹
- De Iudiciis ¹⁰

The sections of Oriental Canon Law which would interest us in our present study, namely *De Locis Sacris* and *De loco Missae Celebrandae* have not been as yet codified and thus we are thrown back for resources even insofar as regards the Catholics of the Byzantine Rite upon the general *Fontes Exsistendi et Cognoscendi* of the Byzantine Rite and its various sub-branches.¹¹

We will consider first the *substratum commune* of law proper to Byzantine, both Catholics and Orthodox. These general fonts are :

⁴ Motu Proprio *Cleri Sanctitati* of Pope Pius XII, June 2, 1956. We may note that the Latin language was used for this codification in imitation of Justinian's codification of the civil law, and because Latin is a more universal language.

⁵ Ibidem.

⁶ Motu Proprio *Postquam Apostolicis* of Pope Pius XII, February 9, 1952.

⁷ Ibidem.

⁸ Ibidem.

⁹ Motu Proprio *Crebrae Allatae* of Pope Pius XII, February 22, 1949.

¹⁰ Motu Proprio *Sollicitudinem Nostram* of Pope Pius XII, January 6, 1950.

¹¹ The sub-branches, or particular churches of the Byzantine Rite are as follows, arranged alphabetically : the Church of Albania, the Church of Bje-lorussia (White Russia), the Church of Bulgaria, the Orthodox Church of China, the Ecumenical Patriarchate of Constantinople, the Orthodox Church of Estonia and Lithuania, the Church of Finland, the Orthodox Church of Japan, the Church of Georgia, the Church of Greece, the Italo-Greek-Albanian Church, the Church of Yugoslavia, the Melkite Church, the Church of Rumania, the Church of Russia (Patriarchate of Moscow), the Ruthenian Church, the Slovak Church of the Byzantine Rite, the Ukrainian Church, the Hungarian Church of the Byzantine Rite. All of these contain both Catholic and Orthodox (Dissident) groups, except those which have been specified as Orthodox (China, Japan, Estonia and Lithuania), and the Italo-Greek-Albanians (who are all Catholics) ; cfr. WILLIAM W. BASSETT, *The Determination of Rite*, Rome : (Analecta Gregoriana, vo. 157 Series Facultatis Iuris Canonici : sectio B, n. 21) Gregorian University Press (sic), 1967, pp. 241-257, and passim. Other enumerations are possible.

Fontes Existendi ¹²

Ecumenical Councils
 The Patriarch
 The Patriarchal Synod
 Topical Synods (Local Councils)
 Canonical Fathers ¹³
 The Liturgical Books
 Custom ¹⁴
 Canonical Doctors
 Civil Laws regarding Ecclesiastical Matters ¹⁵
 The Bishop in his Eparchy ¹⁶
 The Synaxis of an Independent Monastery ¹⁷

Fontes Cognoscendi ¹⁸

85 Canons of the Apostles (pseudo-Apostolic writings)
 The Canons of the First 7 Ecumenical Councils (i.e. first six and some of the Council of Trullo) ^{18a}

¹² Cfr. ACACIUS Cardinal COUSSA, *Epitome Praelectionum de Iure Ecclesiastico Orientali*, vol. I, Grottaferrata (Rome): Typis Monasterii Exarchici Cryptoferratensis, 1948, pp. 41-94; also CICO Fonti, serie XXI, vol. VIII, *Studi Storici sulle Fonti del Diritto Canonico Orientale* (C. Korlevskij et alibi), pp. 1-29, 171-186, passim, and Msgr. VICTOR J. POSPISHIL, "Source of Eastern Church Law," *John XXIII Lectures* (John XXIII Center for Eastern Christian Studies, Fordham University, Bronx, New York), Vol. I (1965): 113-123.

¹³ These are the writings of certain Fathers and Saints which, while having no public authority in themselves, were approved and promulgated by General or Particular Synods, especially the Council of Trullo (691).

¹⁴ Cfr. COUSSA, *op. cit.*, pp. 78-81.

¹⁵ Cfr. *Ibidem*, pp. 94-101, for a study of this complicated problem. The Canonical Fathers, liturgical Books, Canonical Doctors, and civil laws regarding ecclesiastical matters are considered by some as *Fontes cognoscendi* rather than *Fontes existendi*; cfr. COUSSA, *loc. cit.*

¹⁶ Cfr. *Ibidem*, p. 305; *Cleri Sanctitati*, canons 399 and 428.

¹⁷ Cfr. CICO Fonti, serie II, fascicolo X: PLACIDUS DE MEESTER, *De Monachico Statu iuxta Disciplinam Byzantinam* (1942), pp. 40 (cfr. also corrigenda for p. 40), 44, 345; *Postquam Apostolicis*, canon 26. The Synaxis is equivalent to the Latin Monastic Chapter.

¹⁸ Cfr. AMLETO GIOVANNI Cardinal CICOGNANI, *Canon Law* (authorized English version by Joseph M. O'Hara and Francis Brennan), Philadelphia: The Dolphin Press, 1934, pp. 192-207, 449-462; CICO Fonti, serie I, vol. VIII, *loc. cit.*; COUSSA, *op. cit.*, pp. 103-166.

^{18a} The Synod of Trullo, 691 A.D., also called the *Quinisexta* (since it was convoked to complete the work of the Fifth and Sixth Ecumenical Councils), is

Canons of 11 Topical Synods ¹⁹

Canons from the writings of 16 Canonical Fathers ²⁰

Canonical Collections.

In this *substratum commune* of law, as we have already intimated, since the Oriental law is not codified, the teachings of the jurists (just as in the *Digest* of Justinian, itself a product of the Byzantine Empire) are very important as a suppletory font of law ²¹ and custom also has great weight. ²²

In regard to the Catholics of the Byzantine Rite, the Roman Pontiff and through his authority, the Roman Dicasteries (especially the Sacred Congregation for the Oriental Churches and the Sacred Congre-

numbered by the Orthodox as one of the Ecumenical Councils but rejected as such by the Catholics. As Cardinal CICOGNANI, *op. cit.*, p. 151 remarks: « The approved Trullan canons have been assigned to the Sixth Oecumenical Council with the consent of the Holy See. Beyond doubt the meaning of this approbation differs entirely from the opinion of the Oriental dissidents who alone hold this to be an oecumenical council... it is, however, the chief source of law of the Oriental Church for the Greek of Byzantine rite ». Cfr. also CICO Fonti, serie I, fasc. IX, t. I, 1 (*Discipline Generale Antique - Les Canons des conciles oecumeniques*), pp. 1, 98-100; CICOGNANI, *op. cit.*, pp. 151-157; COUSSA, *op. cit.*, p. 115; *Pedalion* (Cummings), pp. 283-285, 287-289.

¹⁹ Cfr. CICOGNANI, *op. cit.*, pp. 192-198; COUSSA, *op. cit.*, pp. 112-115.

²⁰ 13 and 3 « Adnumerati »: St. Dionysius of Alexandria, St. Gregory Thaumaturgus, St. Peter of Alexandria, St. Athanasius of Alexandria, St. Basil the Great, St. Gregory of Nyssa, Timothy of Alexandria, Theophilus of Alexandria, St. Cyril of Alexandria, St. Gregory the Theologian (of Nazianzen), St. Amphilochius of Iaconia, St. Gennadius of Constantinople, and St. Cyprian of Carthage (the only Occidental Canonical Father); cfr. CICOGNANI, *op. cit.*, pp. 198-199, where he also remarks on p. 198: « Note here a remarkable innovation. Up to this time the collections have been conciliar. Now they are mixed. To the canons are added decisions of the Fathers, thus introducing a new source of law and attributing to the Greek Fathers, at least implicitly, an authority similar to that of jurists in civil law. In fact the Trullan Collection — following the example of Valentinian and Justinian in regard to the jurists — indicated the twelve Fathers to be followed as authorities''; COUSSA, *op. cit.*, pp. 116-119. Besides the 13 Canonical Fathers named in the second canon of the Council of Trullo (Cardinal Cicognani's book is subject to a *lapsus calami* when it mentions 12 Canonical Fathers; there are 12 Greek, and one Latin, Fathers), there are generally added in the collections: John IV the Faster, of Constantinople; St. Nicephorus I the Confessor, of Constantinople; and Nicholas III Grammaticos of Constantinople. Cfr. COUSSA, *op. cit.*, pp. 118-119.

²¹ Cfr. COUSSA, *op. cit.*, pp. 84-85.

²² Cfr. *Ibidem*, pp. 78-81.

gation of the Holy Office)²³ form additional *Fontes Existendi* and thus the legislation emanating from these sources form are added to the *substratum commune* as *Fontes Cognoscendi*; the Latin Code of Canon Law forms, for these Oriental Catholics, a suppletory font of law.²⁴

Among the canonical collections, we will have occasion to quote the *Pedalion* (Greek for "Rudder")²⁵ which is an official collection²⁶ of the Greek Orthodox Church, especially for the Patriarchate of Constantinople and the autocephalous Church of Greece. Written in Greek by the monks Agapios and Nicodemos of Mt. Athos by command of Neophytus VIII, Patriarch of Constantinople, it was first printed and published in 1800. It contains the Canons of the Apostles, Canons of the Ecumenical and Topical Synods, Canons from the Fathers, including St. Nicephorus and John the Faster, with the commentaries of Aristenus, Zonarus and Theodore Balsamon, along with many explanatory notes by Agapios and Nicodemos. Editions: Leipzig, 1800; Athens, 1841, 1864, 1908; translated into English by D. Cummings (from 1908 Athens edition) and published in 1957 by the Orthodox Christian Educational Society, Chicago. It has been called the *Corpus Iuris Canonici* of the Greek Church.

What may we say in general of the value for Oriental Catholics of the ecclesiastical discipline which has its origin in Orthodox authorities? Father Ivan Rezač, S.J., Secretary of the Pontifical Institute of Oriental Studies at Rome, writes in his *Institutiones Iuris Canonici Orientalis*:

"The Roman Pontiffs often have declared that the Orientals returning to union with the Catholic Church may keep their own usages and customs, except those which might be contrary to true faith or good morals. Thus, the fonts of law which they

²³ The names of these Sacred Congregations were changed by the Apostolic Constitution *De Romana Curia Regimini Ecclesiae Universae* of August 15, 1967 (AAS 59 [1967] 885-928), nn. 29, 41 to: The Sacred Congregation for the Oriental Churches (*Sacra Congregatio pro Ecclesiis Orientalibus*) and The Sacred Congregation for the Doctrine of the Faith (*Sacra Congregatio pro Doctrina Fidei*).

²⁴ Cfr. COUSSA, *op. cit.*, pp. 82-83, 411; IOANNES REZAC, *Institutiones Iuris Canonici Orientalis* (reproduced by offset method, "ad usum privatum auditorum") Rome: Pontificium Institutum Orientalium Studiorum, 1961, part I, pp. 122-127.

²⁵ Referring to the rudder of the metaphorical ship of the Church of Christ.

²⁶ Cfr. CICO FONTI, serie I, vol. VIII, *op. cit.*, pp. 180-181; CICOGNANI, *op. cit.*, p. 204; COUSSA, *op. cit.*, p. 93.

used up until the time of their reunion, may, according to this norm, be retained. There is no difficulty as long as we treat of laws promulgated by authorities who were in union with the Catholic Church. However, what may be said about the laws enacted after the schism? Either, on the one hand, we are treating of collections which in great part contain the canons of the ancient law, and eliminating those things which must be expunged, the use of these books is ordinarily tolerated; or, on the other hand, we are treating of laws originating from dissident (separated) authority, and thus (prescinding from the disputed question concerning the jurisdiction of the separated hierarchy), they may contain norms at least materially obligatory for Catholics inasmuch as these prescriptions have entered into the usages and customs of the faithful. Therefore, the knowledge of these fonts is necessary for Catholics, or at least useful.”²⁷

Furthermore, these fonts of law of the Orthodox are cited in the *Fonts for the Condifications of the Oriental Canon Law*²⁸ published by the Sacred Congregation for the Oriental Churches, and by such eminent authors as Cardinal Acacius Coussa,²⁹ Archimandrite Placidus De Meester, etc.

²⁷ REZAË, *op. cit.*, pp. 72-73: “Romani Pontifices saepe declaraverunt Orientales ad unionem Ecclesiae catholicae redeuntes proprios mores et consuetudines servare posse, exceptis illis quae contraria essent verae fidei aut bonis moribus. Propterea fontes quoque iuris, quibus usque ad Unionem utebantur, iuxta hanc normam adhiberi poterat. Nulla adest difficultas quoties agitur de legibus editis ab auctoritate quae fuerat in unione cum Ecclesia catholica. Quid vero de iure statuto tempore separtionis? Vel agitur de collectionibus quae magna ex parte canones iuris antiqui continent, tunc eliminatis eliminandis, usus horum librorum ordinarie tolleratur; vel agitur de legibus provenientes ab auctoritate separata, et tunc (omissa quaestione disputata de iurisdictione hierarchiae separatae), materialiter saltem normas continere possunt pro catholicis obligatorias quatenus praescripta haec in mores et consuetudines fidelium transierunt. Ideo cognitio horum fontium catholicis quoque necessaria vel saltem utilis est.”

²⁸ Cfr. in particular CICO Fonti, serie I, vol. VIII, pp. 12-13, 200-201 and especially pp. 216-217 where Father Cyril Korolevskij says much the same thing as Father Rezaë.

²⁹ COUSSA, *op. cit.*, pp. 73, 147, 165, 175, 179, passim; on p. 132 the late Cardinal Coussa notes: “Utilitas et commoda huius dissidentium legislationis sunt quod traditionem repraesentet et tentamen aptationis antiquae disciplinae Byzantinae exigentiis praesentis aetatis.”

III. SURVEY OF SOME MODERN SCIENTIFIC LITERATURE ON THE ANTIMENSION

In this brief survey, our mode of treatment will be based on chronological order, and we will confine our study to the principal works. For full publishing information, cfr. our Bibliography.

- | <i>Year</i> | <i>Author and work</i> |
|-------------|---|
| 1872 | NIKOLSKIJ, CONSTANTINE, <i>On the Antimension in the Russian Orthodox Church</i> (in Russia, 384 pp.). The learned Archpriest treats of antimensia from a historical point of view, without delving into the canonical principles, especially in regard to those still preserved at his time in Russia. He reports the texts of many official church and state documents relating to the antimension and concludes his work with 25 plates of Russian antimensia dating from 1149 to 1707. The limitations of his work, other than its antiquity, are his confining of his study almost exclusively to the Russian Orthodox Church and his lack of canonical perspective. |
| 1899 | PÉTRIDÈS, SOPHRONE, "L'antimension", <i>Les Echos d'Orient</i> (in French, 10 pp.). In this article, as well as his similar articles of the same name in DACL (1907) and DTC (1923) the author gives the origin, etymology, ancient and modern usage, description and usage among Catholics of the antimension. The best of the articles is the one in DACL. Used chronological order not systematic. |
| 1900 | PETROVSKIJ, A., "Antimins", <i>Russian Orthodox Theological Encyclopedia</i> (in Russian, 13 columns). The origins, consecration, and certain usages with regard to antimensia, especially those of the Russian Orthodox Church. Reports some otherwise unavailable decrees, and also details of several antimensia existing at his time in Russia. This is the last pre-revolutionary study of the antimension in his nation. |
| 1907 | SHIPMAN, ANDREW, "Antimensium", <i>The Catholic Encyclopedia</i> (in English, one column). The author summarizes briefly the origins of the antimension in the times of Iconoclastic persecution and gives some notes on modern usages. Good, but brief and out of date. The New Catholic Encyclopedia does not carry an article specifically treating of antimensia, neither Byzantine nor Latin. |
| 1916 | LÜBECK, K., "Das Antiminsion der Griechen", <i>Der Katholik</i> (in German, 20 pp.). Professor Lubeck follows the footsteps of |

Petrides, sometimes criticizes his work, but adds little new material.

- 1924 BRAUN, JOSEPH, *Der Chrisliche Altar*, 2 vols. (in German, 1480 pp. in all, of which about 58 are devoted to, or carry notices about antimensia). This monumental work carries much useful historical, canonical, and liturgical material concerning the problem of the antimension; there is little detailed material on modern antimensia. Not a systematic study of antimensia.
- 1934 NABAA', PHILLIP, "The Antimension in the Byzantine Church", *Al Massarat* (in Arabic, 8 pp.). The late Melkite Catholic Metropolitan of Beirut recapitulates the work of Pétridès and Lübeck, but unfortunately gives us few details regarding specifically Melkite usages.
- 1935 AMANIEU, A., "Antimense", DDC (in French, 3 columns). The Author devotes about one half of his article to the canonical sources for the Byzantine antimension, for which he draws heavily on Pétridès' articles, and the remaining half to its use among Latin clergy, for which he relies upon the decrees of Popes Clement VIII and Benedict XIV.
- 1947 DUSANIĆ, SVETOZAR STEPHEN, "The Antimension as an Object of Scientific Study", *Church Calendar of the Serbian Orthodox Patriarchate for the Year 1947* (in Serbian, 4 quarto pp.). This official of the Patriarchal Museum at Belgrade treats of the antimension from a fresh point of view: its value as an historical source for names and frontiers of eparchies, history of ecclesiastical art, history of ecclesiastical and secular architecture, paleography and philology, history of the textile industry, and the history of the liturgy.
- 1949 AYALA LOPEZ, MANUEL, "Ara y Antimension", *Revista Española De Derecho Canonico* (in Spanish, 14 pp.). The author traces the history of the Christian altar, resumes the medieval Greek canonical writings, as done before by Pétridès, notes the history of the S.C.P.F. faculty to celebrate on execrated altars, and finally gives the origins of, and indults for, the use of the Latin Antimensium up until his time. In this latter part he follows very closely the writings of Paventi (cfr. Bibliography).
- 1951 RAES, ALPHONSE, "Antimension, Tablit, Tabot", *Proche-Orient Chrétien* (in French, 12 pp.). The learned Jesuit Prefect of the Vatican library makes a comparison between the Byzantine (7 pp.); Armenian, Syrian, Maronite, Nestorian, Coptic and Ethiopian forms of the portable altar. Appropos the Byzantine antimension, Father Raes adds little new material to the basic work of Pétridès; his information on the other rites, however, is very valuable.

- 1956 FERRARI, GIUSEPPE, "ΕΙΑΗΕΤΟΝ. e ANTIMINΣION presso i Bizantini », *Bollettino della Badia Greca di Grottaferrata* (in Italian, 7 pp.). This article by an Italo-Greek Protopapas, is the first since Pétridès to bring to the study of the antimimension as a canonico-liturgical institution a fresh point of view and new material, especially as regards the etymology of the word antimimension, the distinction between antimimension and eileton, the necessity of the use of an antimimension on even consecrated fixed altars in the Byzantine Rite, and the use of the antimimension as a *celebret* and sign of participation in Apostolic succession.
- 1962 THEODOROU, METHODIOS & PANOTIS, "Antimimension", *Greek Orthodox Encyclopedia of Religion and Ethics* (in Greek, 2 columns, plus one page of photographs). The antimimension is briefly studied under its liturgical, historical, and iconographic dimensions. Little new material.
- 1964 P.E. (sic), "Russian Antimensia", *Journal of the Moscow Patriarchate* (in Russian, 12 pp. plus 4 pp. of photographs). The author, who signs himself "P.E." and whose name the Moscow Patriarchate would not reveal, treats of the antimimension from a canonico-liturgical and archeological point of view, reviewing its history, its relation with the epitaphios and aër, and gives valuable notices about the first printed antimensia in Russia, their iconography and inscriptions, and some otherwise unavailable information.

Analyzing the above works, we may say that there is only one book which treats *ex professo* about the antimimension, that of Nikolskij, but that his work lacks canonical perspective, is limited mostly to the Russian Orthodox Church and was written almost a century ago. Braun's two volumes contain much useful information scattered throughout the work but it is over forty years old and does not treat of the Latin antimensium (because it did not exist at that time). Of the other works, the outstanding ones are those of Pétridès, followed *ad litteram* at times by subsequent authors ; Dusanić and Ferrari bring new light to the subject; Raes and Ayala Lopez contain interesting comparisons. Of the authors who actually belong to the Byzantine Catholic Rite, there are only Pétridès, Nabaa' and Ferrari. Much of the material is in Greek and in the Slavonic languages, not easily accessible ; the only work in English is Shipman's short article of 60 years ago.

Thus, the present writer hopes that his work may perhaps be of some use in 1) that it gathers sources ordinarily inaccessible either because of language or location ; 2) it attempts a synthesis of the traditional

and modern discipline regarding both the Byzantine and Latin forms of the antimimension, and a comparison between these two forms; 3) and is the first lengthy analysis of the yet uncoded canonical legislation concerning the Latin antimensium and its use.

IV. ORIGINS OF THE CHRISTIAN ALTAR IN RELATION TO THE ANTIMENSION

Whatever other purposes to which it may be put (in the Byzantine Church it is often used as a type of corporal), the antimimension is essentially a *portable altar*, analogous to the *petra sacra* in common use in the Latin Church, and as such cannot be examined entirely abstracted from the context of the concept and history of the christian altar as a whole, for which it is the surrogate.

The antimimension, in the present discipline of both the Latin and Byzantine Churches, is intrinsically a piece of cloth, blessed (or consecrated) ordinarily by a Bishop, and having attached it to relics of the Saints; it serves as a substitute for an altar, it is an altar. But what relation does this piece of cloth have with the more-or-less massive altars in the form of solid constructions of masonry and stone, or at least the portable slabs of consecrated stone found in the Latin Church today, and the similar constructions of stone or wood found in the contemporary Byzantine Church? And, in turn, what do these solidly fixed altars have in common with the simple wooden household table used by our Lord in the Upper Room when he instituted the Eucharist, and by the Apostles and their early successors when they "continued in the Breaking of Bread" (Acts 2: 42)? We will attempt to show that the christian altar was originally a portable altar and that the antimimension continues this tradition and so is not a mere "legal fiction". Tracing briefly the evolution of this paleochristian portable altar into the fixed consecrated altar, we propose to demonstrate in this Introduction that the antimimension conserves, at least in rudimentary fashion, a purpose and symbolism parallel to that of the fixed altar and the *petra sacra*.

The present-day fixed consecrated altar of the Latin Rite, and to a great extent also that of the Byzantine Rite, is the evolutionary product of two traditions concerning practical usage together with the influence exercised by a particular current of theological symbolism: the two traditions originating in practical exigencies we prefer to call the 1) *Mensa-Domini tradition*, and 2) the *Altar-Tomb of Martyr tradition*; to these is added an important concept or symbolism drawn from the theological

nature of the Eucharist — its sacrificial dimension (the renewal in an unbloody manner of the Sacrifice of Jesus Christ on the Cross) emphasized through the altar as analog of the Old Testament Altar of Holocausts. Christ, the Lamb of God, is sacrificed as our Pasch on this altar, and hence the Christian altar is more often than not a large stone or masonry structure more suited for the exigencies of the Temple ritual of slaughtering and burning the victim, than reminiscent of the Table of the Lord's Supper.

A. *The Mensa-Domini Tradition*

The *Mensa-Domini* tradition emphasizes the altar as the table of the Eucharist Banquet and thus has a purely utilitarian origin: a flat surface, usually an ordinary table, convenient for supporting the Eucharist elements of Bread and Wine.

The first altars were, continuing the example of our Lord at the Last Supper, the common types of tables found in a *coenaculum* ("upper room" of an *insula* or "block of flats") or in a "*domus ecclesiae*" (more pretentious house used as a place for christians to gather for worship).³⁰ Both are already indicated in the New Testament.³¹ That the first altars were ordinary tables can be shown from iconographic and documentary evidence.

In the earliest representations of the altar in christian iconography, it is always a banquet table or an ordinary small table. Thus, in a painting dating from the beginning of the III century in one of the "Chapels of the Sacraments" in the underground cemetery or catacomb of Callistus, the unknown artist has placed the *Ichthys*, the fish representing Christ, together with bread upon a round, threelegged table ("tribadion") of the same design so often met with in ancient Roman household furniture. On one side a man dressed as a philosopher (the Bishop or Priest) stretches his hands over the oblation while on the other side of the table a female figure stands with hands upraised in prayer (this familiar pose is called that of the "*orans*"). In regard to this scene Hertling and Kirshbaum note:

³⁰ Cfr. DARSY, *Paleo-Christian Archeology* (mimeographed Rome, 1961. Cours du Centre d'Etudes Saint Louis de France), pp. 38-42; P. TESTINI, *Archeologia Cristiana* (Rome: Desclée and Cie., 1958), pp. 549-555.

³¹ *Coenaculum*: Mark 14: 12-19; Luke 22: 10-14; Acts 1: 12-14; Acts 20: 7-12. *Domus Ecclesiae*: 1 Cor. 16: 19; Romans 16: 3-5; Colossians 4: 15; Philippians 1: 2; Acts 20: 20; etc.

"There can be little doubt that this is a representation of the Eucharist... it is also certain that the altar in christian antiquity normally had the shape of a table, so much so in fact, that the altar is simply called a 'table'. Even today *mensa* ('table') is the term used to designate the flat surface of the altar." ³²

De Rossi recognized in this scene the very act of the Priest consecrating the Eucharist, with the *Orans* calling to mind the Church which prays before her Spouse present in the consecrated Elements. ³³ Testini calls the little three-legged table shown in this picture, which he dates from between the end of the II century and the beginning of the III century, ³⁴ "the prototype of the sacrificial 'mensa', the typical altar of the primitive community." ³⁵

These tables were not at first a definite piece of liturgical furniture specially set aside for this use, but any convenient table. Hertling and Kirshbaum interpret some of the statements of the Apostle and of early Fathers :

"Paul indeed speaks of ' the table of devils ' ³⁶ (1 Cor. 10.21), and Cyprian of 'another altar' which the schismatics erected. Ignatius even uses the Greek word for 'sacrificial altar'. But these expressions at best indicate only the Eucharistic sacrifice and not a definite piece of Liturgical furniture. One of the very reasons why the christians were called atheists was that they had neither temples nor altars. Any kind of support on which the linen cloth could be spread and the chalice placed sufficed." ³⁷

Here we may inject a documentary testimony, albeit a negative one, showing that the early Christians did not have stone altars of the various types so essential a part of pagan worship, thus making the

³² HERTLING and KIRSCHBAUM, *The Roman Catacombs and their Martyrs* (London : Darton, Longman and Todd, 1960), p. 239. Cfr. also p. 165.

³³ Cfr. O. MARUCCHI - H. VECCHIERELLO, *Manual of Christian Archeology* (Paterson, N.J. : St. Anthony Guild Press, 1935), p. 293.

³⁴ P. TESTINI, *op. cit.*, p. 212.

³⁵ "A questi modelli si aggiunge infine quello raffigurato in una cappella cosidetta dei Sacramenti del cimitero di S. Callisto a Roma : un tripode, che per la singolarità della forma e l'antichità dell'affresco si vuole ritenere come il prototipo della mensa sacrificale, l'altare tipico delle primitive comunità." P. TESTINI, *op. cit.*, p. 580. Cfr. also TESTINI, *Le Catacombe*, etc., p. 183.

³⁶ 1 COR. 10 : 21.

³⁷ HERTLING and KIRSCHBAUM, *op. cit.*, p. 165.

Christians impious in the eyes of their un-converted brethren: Arnobius says in his *Adversus Gentes* :

“In hac enim consuetis parte crimen nobis maximum impietatis adfigere, quod neque sedes sacras venerationis ad officia construamus, non deorum alicuius simulacrum construamus aut formam non altaria fabricemus, non aras.” ³⁸

Even an ordinary household bench could be used to celebrate the Eucharist as is recorded in the Gnostic *Acts of Thomas*. ³⁹

In certain extraordinary cases even a flat surface was entirely dispensed with: Bishop Theodoret of Cyrus (d. 458), wishing to offer the liturgical sacrifice in the cell of the hermit Maris which was entirely bare of furniture, had one of his deacons simply hold the sacred elements in his hands. ⁴⁰ The priest Lucian, imminently destined for martyrdom and spread-eagled to the floor of his cell, celebrated the Eucharist for himself and his fellow prisoners by having them place the elements on his breast while he said the Great Prayer of Thanksgiving. ⁴¹

To sum up what has been said thus far, it would seem that the earliest Christian altars were usually not made especially for this purpose but were only any sort of ordinary table (and thus portable). However, the transition from this primitive stage to setting aside a particular table to be used only for the Eucharistic celebration was but a natural development stemming from the great regard with which the christian community regarded the «tremendous sacrifice», and also perhaps, from the veneration for certain table-altars which had been used by the Saints (it would be but a further step to set these tables aside by special prayers and rites of blessing or consecration in imitation of the Old Testament

³⁸ “Therefore to this usage is attributed the greatest part of our ‘impiety’: that we do not construct sacred places of veneration (temples) for divine services, neither do we construct any images of gods, nor do we make high places or altars.” Ibid, pp. 261-262 (and therefore the early christians did not offer the Eucharist on massive stone structures or even on special carved stone pedestals, (socles), as did the pagans with their sacrifices; it may be opportune to mention here that the Jews and even the pagans had the idea of communion with God through the partaking of a sacrificial banquet yet they did not ordinarily use ordinary tables, as did the Christians, but had elaborate altars.

³⁹ M. JAMES, *The Apocryphal New Testament*, Oxford: The Clarendon Press, 1924, p. 388.

⁴⁰ THEODORE OF CYRUS, *Historia Religionis*, 20, P.G. 82: 1439.

⁴¹ Philostorgius, 2: 13; P.G. 65: 475.

and even of the pagans... this concept of hallowing is common to most religions). Fixed altars are thought by scholars to date from the V and VI centuries ⁴². Testini (with Jungmann) affirms that these table-altars were all of wood :

“The moveable altar was without doubt a wooden one ; it is supposed that such was the *mensa* in the *domus ecclesiae*, and in the cemeterial basilicas....” ⁴³

As we shall see in the next section, the cult of the dead and especially of the martyrs brought about further developments so that from the V century ⁴⁴ the altar is transformed into a tomb.

B. Altar-Tomb of Martyr Tradition

Even when the Eucharist was offered as a cult act in honor of the martyrs who joined their sacrifice to the Sacrifice of Christ, it was most probably celebrated on a portable table set up for the occasion before the martyr's tomb on his « Dies Natalis ». We do not mean to imply that the Eucharist was offered in the christian necropoli, especially the underground cemeteries (« catacombs »), as a regular procedure ; this mistaken notion has been explored and rejected by modern scholarship : the catacombs were too narrow and dark, lacking adequate ventilation and malodorous with the gases of decay, to be used regularly as the place of liturgical assembly of the christian community ⁴⁵.

⁴² HERTLING and KIRSCHBAUM, *op. cit.*, p. 165 ; P. TESTINI, *op. cit.*, pp. 579-581 ; MARUCCHI, *op. cit.*, p. 376.

⁴³ “L'altare mobile era senza dubbio ligneo ; si suppone che tale fosse la mensa nelle *domus ecclesiae*, nella basiliche cimiteriali...” P. TESTINI, *op. cit.*, p. 580.

⁴⁴ Ibid.

⁴⁵ Cfr. HERTLING and KIRSCHBAUM, *op. cit.*, pp. 6-7 : “This romantic attitude toward martyrdom was an impediment to sober scientific research. At the same time it caused an entirely false picture of the history of the first Christian centuries to be drawn. As soon as everything was put in relation with the persecutions, the catacombs came to be looked upon as places of refuge for Christians in time of persecutions. Consequently all the liturgy of the community would have been carried on underground, and not a few Christians would have lived there. Such fantasies were augmented by the old legends of the martyrs which came to be more and more esteemed after the discovery of the catacombs. In the *Legend of Susanna* it is recorded of Pope Caius that fleeing from persecution he remained concealed in the crypts for years. As a matter of fact, however, at the time of the historical Pope Caius (283-296) there was no persecution at all.”

We must not fall into the error, either, of identifying *all arcosolia* ⁴⁶ as altars. As Hertling and Kirschbaum remark :

"For a long time... it was believed that altars were to be found in the cemeteries. These were identified with the so-called 'sepolcri a mensa' or 'arcosolia', and it was believed that Mass was celebrated on the horizontal slab beneath the arch of such a tomb. But many of these tombs appear to be entirely unsuited for such a purpose since they are much too high or too low, and at times located in very narrow corridors. But it is perhaps unnecessary to look for altars since in ancient times a fixed altar for the consecration of the Eucharist was not essential." ⁴⁷

Nor should we mistake as altars the so-called *Tavole d'Olei*, square or round columns about 3 feet high and with flat tops on which were placed oil lamps as votive lights before the tombs of the martyrs, as for example beside the tomb of Pope St. Cornelius in the "Crypt of Lucina" near the Cemetery of Callistus on the Via Appia.

After the Edict of Milan in 313, the cult of the martyrs ⁴⁸ received much impetus and the great cemeterial basilicas were built. In connection with these, the tombs of the martyrs were made more accessible to the faithful by means of special stairways and airshafts ("lucenaria") and often surrounding tombs were cleared away and underground rooms (cubicula) enlarged. The custom arose of celebrating the Eucharist directly on the tomb of the martyrs when this could be done. The flat stone closing the tomb in a arcosolium was often ideally suited to this as it presented a wide flat surface upon which to spread a cloth and to set forth the elements of bread and wine. Later, when for still greater convenience or safety from barbarian invasions the bodies of the martyrs were transferred to the Urban basilicas, a similar stone slab was placed

⁴⁶ "A tomb of more pretentious character than the others and much in use was known, from its form or structure, as the *arcosolium*. Such a tomb consisted of an arched niche in the wall beneath which a grave was dug for one or more bodies, to be closed later by marble slab laid flat over the opening... The term *arcosolium*, *arcisoium*, *arcusolium* is composed of the word *arcus*, that is, the arch formed by the upper part of the tomb, and *solium*, which refers more properly to the huge marble bathing receptacles or bathtubs used by the pagans, which had the form of a square trunk." MARUCCHI, *op. cit.*, p. 97.

⁴⁷ HERTLING and KIRSCHBAUM, *op. cit.*, p. 165.

⁴⁸ HERTLING and KIRSCHBAUM, *op. cit.*, pp. 72, 77. TESTINI, *Le Catacombe*, pp. 179-191.

over the altar-tomb of the martyr in imitation of the original burial site.⁴⁹

In the meantime, the analogy between the Sacrifice⁵⁰ of the Lamb of God (on the Cross and continued in the Eucharist) and the bloody sacrifices of the Old Testament had been emphasized so that beside representing the stone slab closing the martyr's tomb, the Christian altar at least in the West,⁵¹ became the analog of the great Altar of Holo-causts in the Hebrew Ritual. An important difference, however, was that the Altar of Burnt Offerings was (at least for practical reasons, e.g. smoke) set up outside the Tabernacle and later the Temple while the center of attention within the cult edifice was the *Shekinah* in the *Debir* (the Presence of God within the Holy of Holies); pagan altars were also usually set up outside the temples and the *cella*, the small cubicle where the deity dwelt, was the center of devotion.⁵² In the New Law, however, while it is true that spiritually Christ is our Temple not-made-with-

⁴⁹ The martyr's sacrifice of his life as witness to his faith has always been thought of in relation to the sacrifice of Christ on the Cross. Jesus was the first Martyr, come to give witness to the truth, and all the other martyrs have followed Him giving their lives in witness to Him.. No doubt this thought has been influenced by the scene of the Liturgy of the Heavenly Temple as presented in the Apocalypse (6: 9-11): "When He (the Lamb) broke the fifth seal, I saw underneath the altar the souls of all the people who had been killed on account of the word of God, for witnessing to it, etc.." Thus the Hebrew Altar of Holo-causts, the Cross and Tomb of Christ, and the tomb of the martyr are all seen in relation to each other. Cfr. NICHOLAS MARTIN BILEY, *Altars According to the Codex of Canon Law*, Washington, D.C.: The Catholic University of America Press, 1927, p. 39; YVES CONGAR, *The Mystery of The Temple*, London: Burns & Oates, 1962, pp. 203, 208-213; AMATO PIETRO FRUTAZ, *Il culto delle Reliquie e loro uso nella consacrazione degli altari*, in *Notitiae*, vol. I (1965), pp. 310-311; P. TESTINI, *Le Catacombe e gli antichi cimiteri cristiani in Roma*, Bologna: Cappelli Editore, 1966, pp. 239-240.

⁵⁰ For the Eucharist, as a sacrifice replacing sacrifice of Mosaic Law, see St. Irenaeus (d. 202), Adv. Haereses, P.G. 7: 1023; St. Cyprian (d. 258); Epistulae, P.L. 4: 383, 385; St. Caesarius Nazianzenus (d. 368), P.G. 38: 1132. Didache (c. 90/100), P.G. 14: 1-3; St. Justin Martyr (d. 163), Dialogs, 41, P.G. 6, 564.

⁵¹ Cfr. R. P. E. MERCENIER, *La Priere des Eglises de Rite Byzantine*, tome I, Chevetogne, Belgique: Monastere de Chevetogne, 2^e ed., 1947, pp. xx-xxv; A. RAES, *Introductio in Liturgiam Orientalem*, Rome: Pont. Inst. Orientalium Studiorum, 1947, pp. 35-40; S. SALAVILLE, *An Introduction to the Study of Eastern Liturgies*, London: Sands and Co., 1938, pp. 133-137.

⁵² Cfr. MARUCCHI, *op. cit.*, p. 350.

hands and the unique Altar,⁵³ still the focus of attention and devotion in our material cult edifices is the altar.⁵⁴

Today, then, our massive stone altars have evolved in this tradition so that they are much more reminiscent of the stone sepulcher, and of the stone altar on which victims are burned, than the Mensa-Domini (people usually do not have stone tables to eat from). So much so in fact, that the Occidental concept of the portable altar is a miniaturized version of its ordinary counterpart and as such must be made of stone thus hampering its "portability", by reason of its bulk, weight, and the danger of fracturing it. The Oriental fixed altar may be of masonry but is usually a wooden table. In the Byzantine Rite there are two altars, one to prepare the elements of bread and wine (the Altar of Prothesis; Gk. : πρόθεσις; Slav : Предложеноие ; or Жертвенникъ), which are later brought in procession to the main altar (The Holy Table or Throne; Gk. : Θυσιαστήριον; Slav. : Престолъ). The Chaldeans and Armenians also prepare the elements in a special place, the other orientals use the main altar itself. In all the Oriental Rites, except the Chaldean Rite, the altar is usually separated from the apsidial wall and placed in the middle of the sanctuary in such a manner that the ministers may walk around it. The Byzantine fixed altar, on the other hand, is ordinarily a wooden table (and thus more like the Mensa-Domini) while the portable altar is the Antimension, a piece of cloth with the Deposition from the Cross depicted on it, and having a small bag of relics sewn to the underside. Even here we must be careful not to satisfy ourselves with *prima facie* evidence: we may find important traces of the Tomb of Martyrs-Altar of Holocausts tradition in the *wax-mastic*⁵⁵ a mixture of beeswax with mastic, various aromatic substances,⁵⁶ and marble dust: this wax-mastic is

⁵³ John 2 : 19 ; Col. 2 : 9 ; cfr. A. G. MARTIMORT, *L'Eglise en Prière* (Tournai: Desclée et Cie., 1961), pp. 170, 175.

⁵⁴ Cfr. A.-M. ROGUET, "L'Autel", *La Maison Dieu*, 63 (1960), p. 107 ; MARTIMORT, *op. cit.*, p. 174. We may point out here that the altar, and not the tabernacle, is the center of our churches ; in fact, in the larger Basilicas and Cathedrals where it is feasible, the Eucharist is not reserved on the main altar but in a special side chapel.

⁵⁵ Sometimes also called ceromastic (Gk. Κηρομαστική Slav Воскомастихъ). Cfr. F. DE MEESTER, *Rituale-Benedizionale Bizantino*, Roma : Tip. Leonina 1930, pp. 185, 189, 192-193, 206-207, 236-237 ; Nikolskij, *Ustav*, St. Petersburg, 1900. Photo reproduced, Austria ; Graz, 1960, p. 800. Cfr. below pp. 66-67.

⁵⁶ Wax-mastic is a combination of beeswax, mastic (a brittle resin obtained from a small Mediterranean evergreen tree *Pistacia lentiscus* (popular in

always used for a practical and also symbolic purpose ⁵⁷ to coat the relics which are placed in a casket on a short pillar under a fixed altar or in a small cloth bag sewn to the underside of the portable altar, the antimimension; by this inclusion of stone dust in every Byzantine fixed and portable altar, we may have a situation analogous to the Latin practice of stone fixed and portable altars: a liturgical avatar of the martyr's tomb and Burnt Offering Altar.

We may note here briefly that the portable altars of the other Oriental rites are usually tablets of wood, consecrated with Sacred Chrism by a Bishop, but not ordinarily containing relics. ⁵⁸

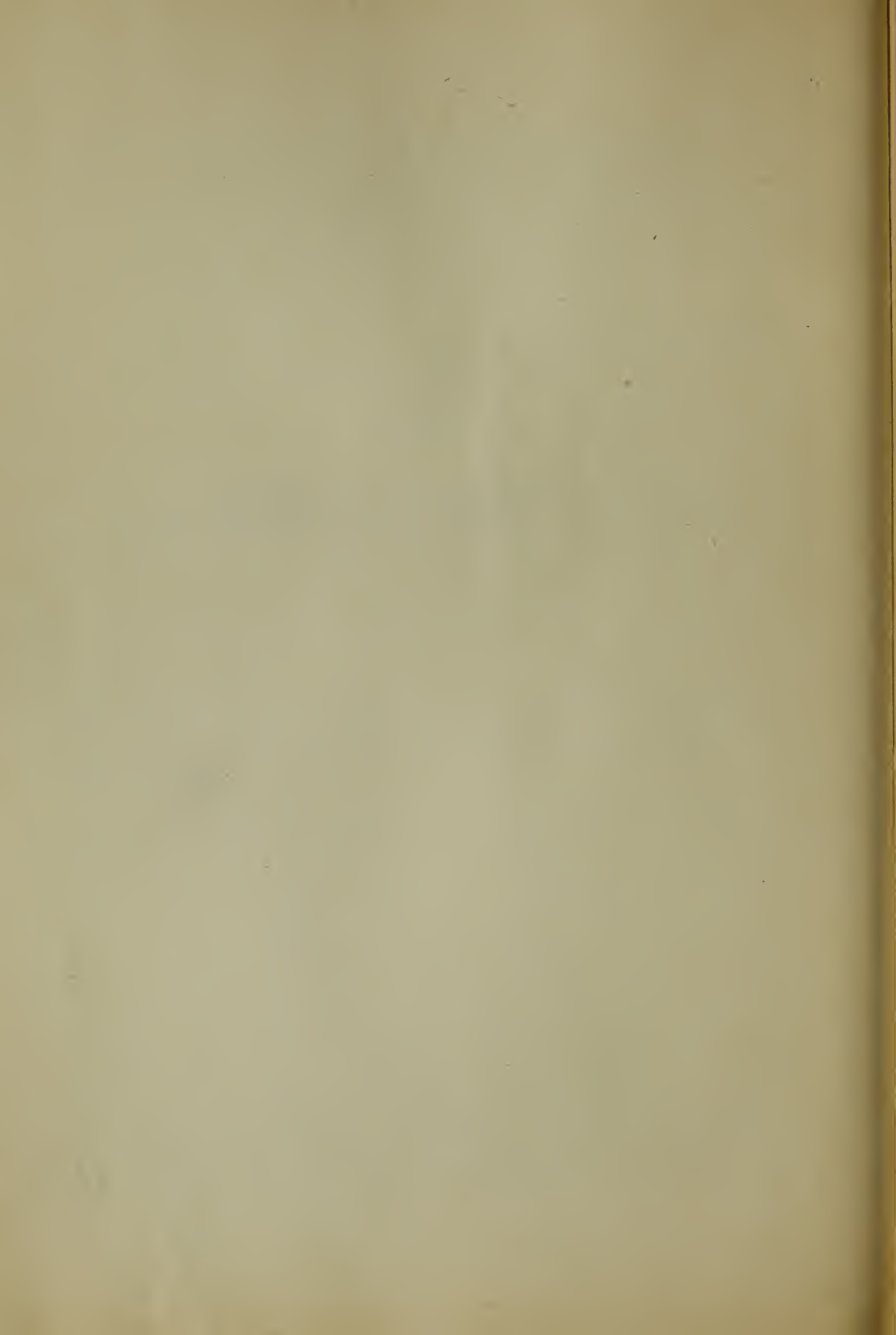
Greece as chewing gum), marble dust, aloes, myrrh, frankincense (olibanum tears), and ladanum (a dark-colored, brittle, bitter resin from various species of the rockrose, genus *Cistus*, often spelled *labdanum*); (other aromatic substances may be added to perfume the mastic, but the essential ingredients are the preceding). *Ibidem*.

⁵⁷ The *practical use* of the wax-mastic is as an adhesive cement to join the mensa to the stipes, and the small bag of relics to the antimimension; also to conglomerate the small particles of relics. Its *symbolic use*, is according to Symeon of Thessalonica (d. 1430) as a figure of our Lord's sepulcher, and His love and union with us unto death: "and he takes the container, in which is wax-mastic together with aromatics, i.e. myrrh, aloes, etc., which represent the burial of our Savior, the mensa representing the tomb and stone sealing it; the wax and mastic are necessary as a sort of glue and represent union with Christ and His love for us unto death." (De Sacro Templo) P.G. 155, 312.

⁵⁸ Cfr. JOSEPH BRAUN, *Der Christliche Altar in Seiner Geschichtlichen Entwicklung* (2 vols.), Munich: Alte Meister Guenther Koch & Co., 1924, vol. I, pp. 517-523; J. M. HANSENS & A. RAES, "Une collection des tâbots au Musée chrétien de la Bibliothèque Vaticane," *Orientalia Christiana Periodica*, XVII (1955): 435-450; ALPHONSE RAES, "Antimimension, Tablit, Tabot," *Proche-Orient Chrétien*, vol. I (1951), pp. 65-70 and PITIRIM OF VOLOKOLAMSK, Archbishop, "Patriarch Pimen's Trip to Ethiopia", *The Journal of the Moscow Patriarchate* (English Edition), No. 5, 1974, 48-60. For photographs cfr. below, pp. 314-316.

PART ONE

**THE ANTIMENSION IN THE LITURGICAL
AND CANONICAL TRADITION OF THE BYZANTINE CHURCH**



CHAPTER ONE

THE BYZANTINE ANTIMENSION : CONCEPT AND TERMINOLOGY

In the present-day usage of the Byzantine Church, the antimimension is a rectangular piece of linen or silk, bearing a representation of the Deposition or Entombment of Christ; it is consecrated with Holy Chrism by a Bishop, who also affixes relics of Martyrs to it. It is meant to serve as a type of corporal when used on a regularly consecrated fixed altar, but may also substitute altogether for a fixed consecrated altar and thus is a species of portable altar, the analog of the Latin Rite consecrated portable altar stone (*petra sacra*).

1. The orthography and etymology of the word *antimimension* remain problematical.¹ The most common form is antimimension, Gk.

¹ For further discussion of the problem of the orthography and etymology of the word *antimimension* in ecclesiastical Greek, Church Slavonic and other languages, cfr. for the more ancient witnesses and authorities: Bishop JOHN OF KITROS, *Replies to Constantine Cabasilas, Bishop of Dyrrhachium* (the modern Durazzo or Durrce in Albania), P.G. 119: 976; THEODORE BALSAMON, *Commentary on Canon 7 of the Seventh Ecumenical Council* (Nicaea II), P.G. 137: 912; WILLIAM BEVERIDGE (Beverigius), *Notes on Theodore Balsamon's Commentary on Canon Thirty of the Council of Trullo*, P.G. 137: 613-615; MATTHEW BLASTARES, *Syntagma Alphabeticum*, P.G. 144: 1060, 1288; JAMES GOAR, *Eucho-logium*, p. 521. For more recent authors, cfr. A. AMANIEU, "Antimense", DDC, vol. I, col. 586; JOSEPH BRAUN, *Der Christliche Altar in seiner geschichtlichen Entwicklung*, 2 vols., Munich: Günther Koch, 1924, vol. I, pp. 94-95; PROTOPAS GIUSEPPE FERRARI, "EIAHTON e ANTIMINΣION presso i Bizantini", *Bollettino della Badia Greca di Grottaferrata, nuova serie*, X (1956), 108-109; CIRILLO KOROLEVSKIJ, "Antimensio, EI", vol. III, p. 498; K. LÜBECK, "Das Antimimension der Griechen", *Der Katholik*, IV (1916), 400-402; CONSTANTINE NIKOLSKI, *Antimins*, pp. 2-12; CONSTANTINE NIKOLSKIJ, *Ustav*, p. 7; H. LEONARD PASS, "Altar (Christian)", *ERE*, vol. I, p. 341; SOPHRONE PÉTRIDÈS, "Antimimension", *EO*, 193-194; ALPHONSE RAES, "Antimimension, Tablit, Tabot", *Proche-Orient Chrétien*, I (1951), 61; ANDREW SHIPMAN, "Antimensium", *CE*, vol. I, p. 563.

τὸν ἀντιμήσιον, pl. τὰ ἀντιμήσια (to antiménsion, ta antiménsia), in which case the word would be derived probably from the Greek prefix ἀντί (anti- "instead of") and the Latin noun *mensa* and would signify "something used *instead* of the Holy Table" ² (perhaps this is a very early witness of the use of the word *mensa* in its technical sense of altar table). Another, though less common, form is antiminsion, Gk. ἀντιμίνσιον, from the Greek prefix ἀντί and the Greek noun μίνσος (minsos - "plate or basket"), and the meaning would be "something used instead of the plate (or basket)", referring either to the plate used by our Lord at the Last Supper or to the Eucharistic basket or pyx used by the early Christians to contain the Eucharistic bread during the celebration of Mass which was soon substituted by a linen cloth (corporal). Pétridès ³ also reports the spellings in Greek ἀντιμήσιον (antimésion), ἀντιμήσιον (antiméssion), and ἀντιμίνσιον (antimíssion) which, however, are rare. In the present work the form antimension, Gk. ἀντιμήσιον will be used throughout when treating of this object as used in the Byzantine Rite.

In the Churches of the Byzantine Rite using Church Slavonic (Paleoslav or Staroslav), the form Антимѣньсѣ (Антимѣньсѣ) plural Антимѣнсы (antimíns, antimínsi), is used. ⁴ The Byzantine Melkites use, in Arabic, اَنْدِيمِيسِي (andīmīsī). ⁵

In Latin, the spelling *antiménsium* (pl. *antiménsia*) is used, ⁶ and in English the Latin and the transliterated Greek and Slavonic forms are found: *antiménsium*, *antiménsion*, *antimíns*; plurals: *antiménsia*, *antimíns* ⁷

² In the Byzantine Rite, the Altar (of Sacrifice) is usually called the "Holy Table" or the "Throne". Cfr. Nikolskij, *Ustav*, pp. 4-7.

³ Pétridès, DACL, *loc. cit.*

⁴ Cfr. EUGENE LANDISEV, *Krathij Objasnitelnij Slovar*, St. Petersburg, I. L. Tuzova, 1891, p. 4; FRANZ VON MIKLOSICH, *Lexicon Paleoslovenico-Graeco-Latinum*, emendatum auctum, Neudruck der Ausgabe Wien 1862-1865, Scientia Verlag Aalen (Herstellung: Fotokop Reprografischer Betraib GmbH, Darmstadt), 1963, p. 6 where he also reports the forms Nikolskij, *Ustav*, pp. 7-8; *Služebnik*, Rome: Libreria Editrice Vaticana, 1956, pp. 130, 188.

⁵ Cfr. F. E. BRIGHTMAN, *Liturgies Eastern and Western*, vol. I, *Eastern Liturgies*, Oxford: Clarendon Press, 1896, p. 569; PHILLIP NABAA', "The Antimension in the Byzantine Church" (in Arabic), *Al-Massarat*, 1934, p. 287.

⁶ The Latin spelling *antimensium* is often, but not always, used to indicate the *Antimensium Latinum*, the Latin Rite antimension, which will be discussed below, pp. 183-186.

⁷ Cfr. T. LINCOLN BOUSCAREN, *The Canon Law Digest*, vol. IV, Milwaukee:

2. The altar in the Byzantine tradition is considered the *Throne* of the Most High, and thus its surrogate, the antimimension, is by assimilation sometimes called *Θρόνος* (*thrónos*) in Greek,⁸ and *Thronus* in Latin⁹ documents. We shall see that the antimimension supplies not only for the consecration of the altar but also of the whole church or oratory,¹⁰ and hence it is sometimes termed the *Καθιέρωσις* (*Kathiérosis*), "the consecration" (i.e. "that which supplies for the consecration of the altar and sacred place").¹¹

3. The antimimension is sometimes improperly called "the Greek Corporal"; however, we shall see that the true corporal of the Byzantine Rite is the *Εἰλητόν* (*eiléton* – "roll or wrapping") even though the *eileton* in modern practice is used *under* the antimimension.¹² The antimimension and *eileton* are not infrequently confused or used as synonyms.¹³

The Bruce Publishing Co., 1958, pp. 266–268; ISABEL FLORENCE HAPGOOD, *Service Book of the Holy Orthodox Apostolic Church*, 3rd edition, New York; Syrian Antiochian Orthodox Diocese of New York and All North America, 1956, pp. xxix–xxx, and passim; SÉVÉRIEN SALAVILLE, *An Introduction to the Study of Eastern Liturgies* (adapted from the French by John M. T. Barton), London: Sands & Co. Ltd., 1938, pp. 152–155; SHIPMAN, *loc. cit.*; D. SOKOLOF, *A Manual of the Orthodox Church's Divine Services*, New York and Albany; Wynkoop Hallenbeck Crawford Co., 1899, pp. 10–11.

⁸ ST. SYMEON OF THESSALONICA, *Concerning the Hallowing of the Holy Temple*, P.G. 155: 334; LÜBECK, *op. cit.*, p. 410; SALAVILLE, *op. cit.*, p. 154, and note 1, p. 2.

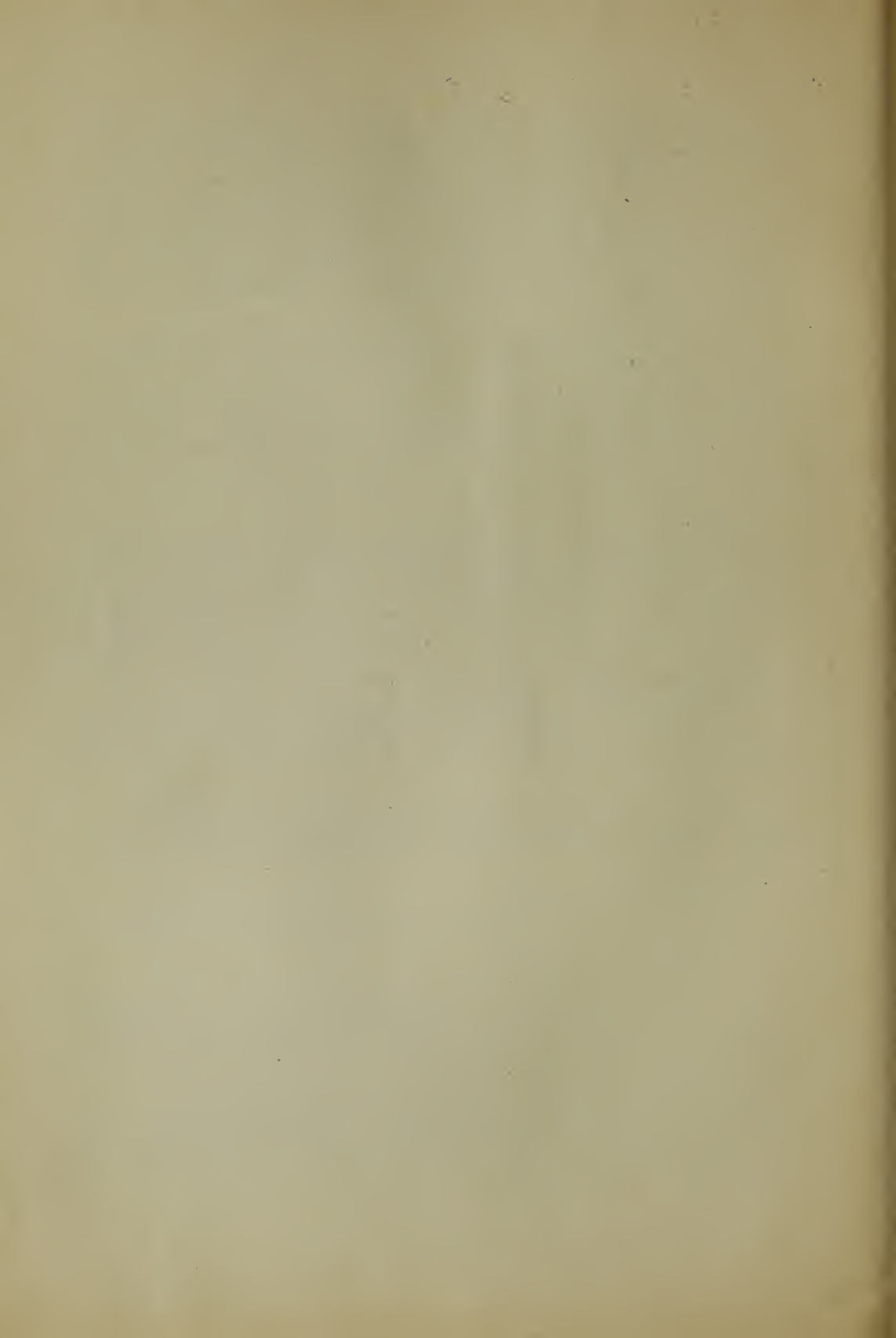
⁹ POPE BENEDICT XIV, in his Constitution *Etsi Pastoralis* VI, XVII–XIX (CIC Fontes, vol. I, p. 744) uses this term. Cfr. also PLACIDUS DE MEESTER, *Rituale-Benedizionale Bizantino*, Roma: Tipografia Leonina, 1930, p. 164, cfr. below, pp. 126, 153.

¹⁰ Cfr. below, pp. 47–48.

¹¹ Cfr. FERRARI, *op. cit.*, p. 105; SALAVILLE, *op. cit.*, p. 154; Pétrides, EO, p. 198.

¹² Cfr. below, pp. 110–124.

¹³ Cfr. FERRARI, *op. cit.*, pp. 105–111; G. W. H. LAMPE, *A Patristic Greek Lexicon*, Oxford: Clarendon Press, 1961, fascicle I (1961), p. 416; RAES, *op. cit.*, pp. 59, 64, 70, also below, pp. 110 ff. The Syrians, Malabarese Rite Christians, and the Chaldeans use a consecrated wooden (occasionally stone) tablet (called variously *Tablitho*, *Tablith*, *Tablitha*, *Madhb'ho*) in their fixed altars and as a portable altar. To this they add a corporal which they call an antimimension (*andi-misi*). Cfr. H. W. CODRINGTON, *Studies of the Syrian Liturgies*, London: Geo. E. J. Coldwell, Ltd., 1952 (Reprinted from Eastern Churches Quarterly, 1936–1937).



CHAPTER TWO

HISTORICAL CONSPECTUS AND CANONICAL SOURCES

1. We have seen ¹ that the paleochristian altar was originally a portable one used in private homes and hidden places. However, after the Emperor Constantine granted legitimate civil status and freedom in the Roman Empire to the Church in 313 A.D., the *Domus Ecclesiae* fell more and more into disuse and other edifices were built specifically for the purpose of worship in which the altar was fixed, immoveable. Constantine himself ordered the construction of great Basilicas over the tomb of the Apostles Peter and Paul, the Martyrs, and other Holy Places. Even if in the beginning in some of these churches a portable altar may have continued to be used, it soon became the custom to enclose the tomb of the Martyr in the fixed high altar so that the Holy Mysteries could be celebrated directly over the tomb. ²

2. At the same time, the portable altar was retained for missionaries, desert recluses, and the military. Thus the historians Sozomen, Eusebius of Caesarea, and Socrates mention that the Emperor Constantine had the Holy Sacrifice celebrated for his soldiers in the field under a tent. ^{2a} Soon each Legion had its own church-tent with liturgical furnishings and with attendant Priests and Deacons. ³

¹ pp. 19-34, above.

² Cfr. LUDWIG HERTLING, S.J. and ENGELBERT KIRSCHBAUM, S.J., *The Roman Catacombs and Their Martyrs* (translated by M. Joseph Castelleo, S.J.; London: Darton, Longman & Todd, 1960), pp. 165-166, 261-262; PASQUALE TESTINI, *Archeologia Christiana*, (Rome: Desclee & Co., 1958), pp. 578-581; PASQUALE TESTINI, *Le Catacombe e gli Antichimi Cimiteri Cristiani in Roma*, Rome: Cappelli Editore, 1966, p. 183.

^{2a} EUSEBIUS, *De Vita Constantini*, II, cc. 12, 14, P.G. 20: 989-992; SOCRATES *Historia Ecclesiastica*, I, c. 18, P.G. 67: 123-14; SOZOMEN, *Historia Ecclesiastica*, I, c. 8, P.G. 67: 880-881. See also SHIPMAN, *op. cit.*, pp. 563-564.

³ SOZOMEN, *loc. cit.*

3. It seems that these first portable altars used in this manner were complete (and thus fairly large) tables. We read in an encomium on St. Marcian, which can be dated around 700 A.D.,⁴ that Bishop Theodore of Syracuse placed a Mystic Table, which he calls an *antimension*, in the mouth of a cave and celebrated the Holy Mysteries on it to exorcise the evil spirits which were seen and heard there and which disturbed the worshippers at the nearby tomb of St. Marcian.⁵ A Life of St. Willibald, who made a pilgrimage to the Holy Land in 725 A.D., contains the Saint's description of the Basilica at Bethlehem, in which he tells that there were two altars; the larger one was kept in the upper Basilica, while the smaller one was carried down to the grotto of the Nativity for the celebration of the Divine Liturgy and then removed after the services.⁶

4. In regard to the antimension—portable altar as a small and conveniently transported object which could be put on a table or any suitable flat surface, Fr. Cyril Korolevsky⁷ opts for its origin around the VI c. in Syria, where the Jacobites and Syrian Monophysites were persecuted by both the civil power and the official Church and were constrained to celebrate in hidden places and private homes.⁸ Here the antimension would be a consecrated wooden tablet or linen cloth.⁹

5. In regard to this institute in the Byzantine Church, in a letter written around the year 809 by St. Theodore the Studite (d. 826), Abbot of the great monastery of Studios at Constantinople, to his disciple and spiritual son Naukratios, a matter germane to our study is treated. Theodore is replying to some doubts posed by Naukratios, specifically, Naukratios' fourth question:

⁴ Cfr. AGOSTINO AMORE, *San Marciano di Siracusa, Studio Archeologico-aggiografico*, Città del Vaticano: Tipografia Poliglotta Vaticana (Spicilegium Pontificii Athenaei Antoniani, no. 12), pp. 27–32, 75–91, and passim.

⁵ *Encomium of St. Marcian*, n. 11, AA.SS. 14 junii; III, 281 ff.

⁶ *Vita S. Willibaldi*, c. 4, M.G.SS. XV, 98.

⁷ CYRIL KOROLEVSKIJ, "Antimension", *Enciclopedia Italiana* (Treccani), vol. III, p. 498.

⁸ Cfr. AZIZ S. ATIYA, *A History of Eastern Christianity*, London: Methuen & Co., 1968, pp. 169–199.

⁹ Cfr. RAES, *op. cit.*, 59–60. They still use consecrated wooden tablets as portable altars today. Confer above, pp. 22, 25, and below, pp. 33, 34.

Naukratios: "If there be a church in which the celebrant commemorates a heretic¹⁰ and the orthodox Priest possesses a consecrated altar in the form of a wooden plank or a cloth,¹¹ is it expedient for him to place this altar in the church, at a time when the aforesaid celebrant is not present, and to there sacrifice in the correct (orthodox) manner?"¹²

Theodore: "It is not expedient; rather, out of necessity, he should sacrifice in an ordinary home, choosing however, a more cleanly part of the home."¹³

Theodore does not use the word *antimension* specifically, but there can be no doubt that he is speaking about it or its very similar ancestor. Naukratios uses the word Θυσιαστήριον (thysiasterion – "altar") to name the consecrated plank or cloth used as a portable altar, and it is precisely this designation that is later written or printed on the antimension, and usually not merely the word *antimension*, itself.¹⁴

In the same vein, the Byzantine Co-Emperors Michael II Balbos and Theophilus in a letter to the "Emperor of the Romans" Louis the Pious on April 10, 824, in which they expose their iconoclastic views about not venerating images, after complaining of many alleged mal-practices of the iconophile clergy write: "And some of them, despising the churches,¹⁵ use tablet-ikons as altars and celebrate the Holy Sacrifice in common homes."¹⁶ Here it is a question of celebrating, it seems, upon the wooden tablets on which ikons are normally painted.¹⁷

6. Whatever we may say about the primitive origin of the antimension as a small portable object, it remains a fact that it was born of ne-

¹⁰ I.e. his iconoclastic Bishop or Superior.

¹¹ Θυσιαστήριον καθηγιασμένον ἐν συνδόνι ᾧ ἐν σάντι

¹² ST. THEODORE THE STUDITE, *Letters*, P.G. 99: 1056.

¹³ Ibidem.

¹⁴ Cfr. RAES, *op. cit.*, p. 60.

¹⁵ I.e. the churches which the iconoclasts had defiled by removing the relics and images and celebrating in them, or which the iconoclasts had consecrated without relics and were using.

¹⁶ MANSI, tom. XIV, col. 420: "Nonnulli vero, sprete ecclesia, in communibus domibus tabulis imaginum pro altariis utebantur et super eas sacrum ministerium celebrabant."

¹⁷ Ikons are usually painted on tablets or slabs of wood. Cfr. ALBERTO M. AMANN, *La Pittura Sacra Bizantina*, Rome: Pontificium Institutum Orientalium Studiorum, 1957, passim. LEONID OUSPENSKY and VLADIMIR LOSSKY, *The Meaning of Icons*, Boston: Boston Book & Art Shop, Inc., 1969, pp. 53-55.

cessity in troubled times,¹⁸ and was soon adopted by the Byzantine Church where it was widely diffused in the turmoil of the Iconoclastic struggles of the VIII and IX centuries and their aftermath.¹⁹

The antimension was the answer to two problems: the first was that the orthodox christians were barred from their churches by the iconoclasts and had to resort to celebrating the Holy Mysteries in private homes and other places;²⁰ for this they had to have some sort of portable altar to sanctify the place and to follow the ancient tradition of celebrating only on a consecrated altar.²¹ Even when there was no active persecution, they did not want to celebrate in churches together with heretical ministers or in churches which had been defiled by them.²² The second problem concerned the confusion resulting from the long-drawn-out struggles: many altars had been consecrated without relics by Iconoclast Bishops²³ or the presence of relics and canonical consecration remained doubtful. At the same time, the authentic christians were anxious to comply with the prescriptions of the Second Council of Nicea (787 A.D.), in which the veneration of images and of relics was upheld, and particularly its seventh canon which decreed:

passim; Fotis Kontoglous, *Byzantine Iconography*, (trans. C. Cavarnos), Belmont, Massachusetts: Institute for Byzantine and Modern Greek Studies, 1956, passim.

¹⁸ Cfr. FERRARI, *op. cit.*, pp. 109-110, where he says: "E quando, nel periodo iconoclastico, gli eretici gettarono via da alcune Chiese le Reliquie, si moltiplicarono, un po' per reazione, un po' per necessità, gli Εἰκονία (i.e. antimensia - ed.) con Reliquie cucite." (And when during the Iconoclastic period, the heretics cast the relics out from some churches, eilita (i.e. antimensia - ed.) with relics sewn to them were multiplied, a bit by way of reaction, a bit out of necessity.") KOROLEVSKIJ, *loc. cit.*; LAZAR MIRKOVIĆ, *Pravoslavna Liturgika*, (2 vols.), Sremski Karlovici: (Serbska Manastirska Shtamparija) 1918, 1920, vol. I, p. 119; Nikolsky, *Ustav*, p. 7.

¹⁹ KOROLOVESKIJ, *loc. cit.*; JULES PARGOIRE, *L'Eglise byzantine de 527 à 847*, Paris: J. Gabalda & Cie., 1905, p. 340; SHIPMAN, *op. cit.*, p. 563.

²⁰ Cfr. ST. THEODORE STUDITE, *loc. cit.*

²¹ Cfr. NICHOLAS MARTIN BLILEY, *Altars According to the Code of Canon Law*, Washington D.C.: The Catholic University of America Press, 1927, pp. 30-34, 75, 103.

²² ST. THEODORE STUDITE, *loc. cit.*; THEODORE BALSAMON, *Commentary on Canon 7 of the Seventh Ecumenical Council (Nicea II)*, *loc. cit.*

²³ It must be remembered that Iconoclastic fury was directed not only against the veneration of images, but also against the honoring of relics. Cfr. BALSAMON, *loc. cit.*; FERRARI, *loc. cit.*, and below pp. 46 ff. and p. 117.

"If any church has been consecrated without the sacred relics of Martyrs, relics are now to be deposited therein with the customary prayers. A Bishop who henceforward consecrates a church without holy relics is to be deposed as a transgressor of ecclesiastical Tradition." ²⁴

To obviate all difficulties, antimensia, since they had been properly consecrated and contained relics of Martyrs, were used on all altars which were uncanonical or at least suspect as such. ²⁵

7. To sum up : the word *antimention* in the sense of a portable altar is first met with in the VIII c. in the Encomium on St. Marcian of Syracuse, but here it refers to a whole (wooden) table which can be carried about. The concept of a consecrated cloth is first met with in the written sources with St. Theodore the Studite at the beginning of the IX century but without it being referred to by the name *antimention*. The II Council of Nicea in the VIII c. ordained that all churches must be consecrated with relics and the antimention was used to supply in case of deficiency. After this time, the sources begin to proliferate, and the name *antimention* becomes inseparably associated with a piece of cloth consecrated by a Bishop and containing relics, used as a portable altar. ²⁶ It now becomes common and this institute of the Byzantine Church is treated by early Greek canonical commentators ²⁷ such as St. Nicephoros the Con-

²⁴ For Greek text of this Canon see : *Conciliorum Oecumenorum Decreta* (Edit. Centro di Documentazione, Istituto per le Scienze Religiose - Bologna ; curantibus Josepho Alberigo, Perikle-P. Joannou, Claudio Leonardi, Paolo Prodi ; consultante Huberto Jedin ; Freiburg im Breisgau : Herder, 1962), pp. 120-121 ; also P.G. 137 : 909-912. For the Latin text see JOHANNES DOMINICUS MANSI, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. XIII (Florence, 1767), p. 751 ; also P.G. 137 : 910-911. For English text cfr. : D. CUMMINGS, *The Rudder (Pedalion)*, Chicago : The Orthodox Christian Educational Society, 1957, p. 438 ; also : GEORGE MASTRANTONIS, *Ancient Epitome of the Sacred Canons of the Eastern Orthodox Church*, St. Louis, Mo. : Ologos, no date, p. 18. Cfr. also CICO Fonti (Serie I), fascicolo IX, tom. I, part. I, pp. 260-261, which contains Greek, Latin and French texts.

²⁵ Cfr. SHIPMANN, *op. cit.*, pp. 563-564. Originally as a safety measure, then an abuse, and finally as a universal custom, the antimention came to be used on all altars, even properly and certainly consecrated fixed altars. Cfr. below, pp. 118 ff.

²⁶ Cfr. below, pp. 105-109.

²⁷ It is outside the scope of the present work to discuss in greater detail the history of the canonical sources of this institute (the antimention) ; for further information about the source and biography of the canonical commen-

fessor, Patriarch of Constantinople (d. 828) ; Theodore Balsamon (d. ca. 1196) ; Archbishop John of Kitros (near Thessalonica) (XIII c.) ; Patriarch Manuel of Constantinople (XIII c.) ; Matthew Blastares (wrote *Syntagma alphabeticum* in 1335) ; Nilos Kerameos, Patriarch of Constantinople (1380-1388) ; Matthew, Patriarch of Constantinople (ca. 1400) ; and St. Symeon of Thessalonica (Saloniki) (d. 1429).

tators, cfr. CICO Fonti, serie II, fascicolo V : ISIDORUS CROCE, *Textus Selecti ex operibus Commentatorum Byzantinorum Iuris Ecclesiastici*, pp. 1-35. Also cfr. AMANIEU, DDC, col. 586 ff. ; BRAUN, *op. cit.*, I, pp. 92-94 ; CAROLUS DE CLERCQ, *Fontes Iuridici Ecclesiarum Orientalium*, Rome : Pont. Institutum Orientalium Studiorum, 1967, passim ; LÜBECK, *op. cit.*, pp. 402 ff. ; Pétridès, DACL, col. 2320 ff. ; Pétridès, EO, pp. 194 ff. ; RAES, *op. cit.*, pp. 60 ff.

CHAPTER THREE

THE OUTWARD FORM OF THE BYZANTINE ANTIMENSION

We have seen that originally the antimimension consisted of an entire table of wood or of metal, a movable or portable altar on a rather large scale, probably furnished with legs, etc.¹ When it became a small and truly portable object, a specific form came into common use in the Byzantine Church. It is the origin and development of this form which we shall now undertake to study, under its main characteristics of the *material* (and size) used for the portable altar, its *ornamentation*, and the *relics of saints* attached to it.

I. MATERIAL AND DIMENSIONS

1. Even when the antimimension had become reduced in size to an easily portable object, it could still be either a wooden tablet or a piece of cloth,² but soon the more convenient cloth antimimension became almost exclusively predominant. Father Braun believes that some few wooden antimensions were used until the XIV c. although they became very unusual after that time.³ Pétridès says: "The Byzantines at first made use indifferently of a plank or a piece of cloth, but then they kept only this latter type of portable altar."⁴ The cause for this change would, of

¹ Cfr. above, p. 42 ff.; also BRAUN, *op. cit.*, vol. I, 91-95, 522.

² Cfr. ST. THEODORE STUDITE, *loc. cit.*; BRAUN, *op. cit.*, I, p. 522 sees this as the first definite mention of cloth antimensions.

³ BRAUN, *loc. cit.* "Holzerne Portatilien waren hiernach zwar noch im 14. Jahrhundert im griechischen Ritus nicht ganz ausser Gebraucht, doch waren sie jedenfalls schon wenigstens seit dem 11. Jahrhundert nicht mehr das Gewöhnliche."

⁴ Pétridès, DACL, col. 2319: "Les Byzantines se sont d'abord servis

course, be the greater facility of carrying a folded or rolled up cloth, rather than a somewhat bulky wooden board. Father Salaville remarks a propos : "It (the cloth antimension) is, in fact, more portable than our Latin altar-stones, or than the wooden boards designed for the same purpose and still in use in the other Eastern Rites." ⁵ Petrovskij notes that very exceptionally antimensia were made of paper, ⁶ but this is specifically forbidden in modern times ; thus Archpriest Bulgakov :

It (the antimension) must not be made from writing paper ; 'he who dares to celebrate on such an antimension sins seriously, as one who despises the Divine Mysteries, and is liable to suspension and excommunication on the part of the ecclesiastical authorities...' If such an antimension is found, it must be brought to the bishop and a suitable new one requested. ⁷

St. Symeon of Thessalonica tells us that the cloth used for the antimension is usually linen because linen comes from the earth, just as the Savior's tomb was of the earth ; ⁸ as we shall see below, the antimension also symbolizes the burial shroud of Christ. In modern times,

indifféremment d'une planche ou d'une pièce d'étoffe, puis n'ont gardé que cette dernière sorte d'autel portatif."

⁵ SALAVILLE, *op. cit.*, p. 153 ; cfr. also RAES, *op. cit.*, pp. 70, 70. (We might note at this point that the Byzantine *fixed* altar, whether consecrated or used with an antimension, is usually made of wood. Cfr. BRAUN, *op. cit.*, I, pp. 115-117 ; also below, p. 110. The author has seen in the Museum attached to the residence of the Serbian Orthodox Patriarch in Belgrade, an antimension consisting of a design and words inscribed in black ink on white paper, affixed to a wooden board resembling a bread cutting board even as to handle and hole for hanging (see photograph in Appendix II, p. 340). I was not able to ascertain whether or not there were relics embedded in the board underneath the paper, as there was no noticeable protrusion. The inscription, translated from the Old Slavonic, is as follows : "This altar of our Lord God and Savior Jesus Christ is consecrated for the Temple of our Holy Father Nicholas, Archbishop and Wonderworker of Myra, under the rule of the illustrious Roman Emperor and King of Hungary Leopold II, through the sacerdotal action of His Excellency the Archbishop of Karlovici and of all the Imperial and Royal domains of the Serbian People and of Valacho, the Metropolitan, Lord Stephen of Stratomirowic, in the year 1791, the month of December, on the sixth day, at Karlovici."

⁶ A. PETROVSKIJ, "Antimins", *Pravoslavskaja Enciklopedija*, vol. I, col. 803.

⁷ C. V. BULGAKOV, *Nastol'naja Kniga dlja Svjaščenno-Cerkovno-Služitelej*, Harkov : Tipografija Gubernskago Pravinienija, 1900 (photomechanically reproduced Graz, Austria : Akademischen Druck - u. Verhagsanstalt, 1965), p. 709.

⁸ P.G. 155 : 333.

canonical and liturgical sources specify either linen or silk ;⁹ thus an Ukaz (decree) of the Holy Synod of Moscow in 1862 specified for the Russian Orthodox Church that the antimension be made either from linen or silk.¹⁰ Of the antimensia which the present writer has examined in the churches and museums of southern Italy, Yugoslavia, Greece, the Middle East, Russia, and Ukraine, and the United States of America, the medieval examples have been almost exclusively of linen ; while among the modern antimensia a distinction may be made : in the Greek Byzantine Church linen antimensia predominate, while in the Russian Byzantine Church the use of silk (or satin or taffeta) is preponderant (even though silk is less durable).¹¹

2. The Byzantine fixed altar is rectangular in shape ; for as Arch-priest Constantine Nikolskij says :

"It is square (four-cornered) because the sacrifice that takes place on it is meant for the four corners of the world, and the four corners of the world come to the altar to partake of the Body and Blood of Christ."¹²

Whether or not this is probably a post-factum argument we leave to the liturgical symbolists ; the fact is that the modern fixed altar for practical or symbolic purposes is always rectangular (round altars were not unknown in the early Byzantine East).¹³ It is not surprising to find that the surrogate of the fixed altar, the antimension, is always a rectan-

⁹ Cfr. BRAUN, *op. cit.*, I, p. 519 ; SVET. ST. DUSANIĆ, "Antimins kao Naucni Objekat" ; *Crkva Kalendar Srpske Pravoslavnje Patrijarsije za Prostu 1947 Godinu*, Belgrade : Stamparija "Radjenković", 1947, p. 60 ; LAZAR MURKOVIĆ, *Pravoslavna Liturgika*, 2 vols., Sremski Karlovci : 1918, vol. I, p. 119 ; Pétridès, EO, p. 193.

¹⁰ Cfr. PETROVSKIJ, *loc. cit.*, and Pétridès, DIC, I, col. 1389. These two authors disagree, the former claiming that antimensia are more often made of linen, while the latter opts for silk ; I believe the solution to this difficulty is between the usages of medieval and modern times, and between the various branches of the Byzantine Rite. Cfr. also P.E. (sic), "Russkije Antiminsi", *Žurnal Moskovskoj Patriarkhii*, 1964, no. 2, pp. 70-72 ; MIROSLAV MARUSYN, *Ordinum Pontificalium in Euchologio Kiovensi saec. XVI expositio*, Rome : Editiones Catholicae Universitatis Ucrainorum S. Clementis Papae, 1966, p. 65.

¹¹ Silk has more tendency to crack when folded and unfolded in daily use than linen. Cfr. below, p. 81.

¹² Nikolskij, *Ustav*, p. 5.

¹³ Cfr. BRAUN, *op. cit.*, I, pp. 245-249, pp. 187-191.

gular piece of cloth, either square or oblong, whose dimensions have varied greatly during various periods of history. Some antimensia were large enough to cover the whole mensa of the fixed altar and Cottas Vénétia mentions an antimension which measured 1.5 meters (ca. five feet) on each side.¹⁴ Naturally, the inner and outer limits of its dimensions are found in the minimum size necessary to conveniently place thereon both the chalice and the diskos (paten)¹⁵ during the Divine Liturgy (allowing a safety margin for any particles of the Eucharist which may fall upon the antimension when it is used as the analog of the Roman corporal), and the maximum size within which the antimension can be conveniently carried when folded (when not in use it is folded four times, like the Roman corporal)¹⁶ or spread out on the altar when in use in such a manner that it will not interfere with the Artophorion (Tabernacle), hand-cross, and other liturgical furnishings.¹⁷

3. In medieval times, it seems that there were sometimes diminutive altar cloths sewn onto the antimension,¹⁸ and often also four small pieces

¹⁴ COTTAS VÉNÉTIA, *Contribution à l'Etude de quelques Tissus Liturgiques*, "Atti del V Congresso Internazionale di Studi Bizantini", Roma, 1936 (Vol. VI di Studi Bizantini e Neoellenici); tom. II, Roma: Tipografia dello Stato, 1940, p. 97. Cfr. also our chart "Some Modern Printed Antimensia Compared", p. 307, on which the largest modern antimension recorded there is 27 3/4 inches by 18 3/4 inches (69.4 cm × 46.9 cm) – the smallest is 13 1/2 inches by 13 1/2 inches (33.8 cm × 33.8 cm).

¹⁵ Cfr. P.E., *loc. cit.*; Nikolskij, *Antimins*, pp. 112–113. The diskos is the paten of the Byzantine rite; it is usually furnished with a rim or lip to prevent any crumbs of the Eucharistic Bread from falling off, and customarily (especially among the Orthodox), has a foot or pedestal lower than, but similar to, that of the Chalice. Cfr. DONALD ATTWATER, *The Christian Churches of the East*, 2 vols., vol. I, *Churches in Communion with Rome*, Milwaukee: The Bruce Publishing Co., 1961, pp. 33 (facing), 42; Archbishop BENJAMIN, *Novaja Skrižal*, St. Petersburg: I. L. Tuzova, 1908, pp. 20, 161, 163, 172, 242; ISABEL FLORENCE HAPGOOD, *Service Book of the Holy Orthodox-Catholic Apostolic Church* (3rd revised edition), New York, Syrian Antiochian Orthodox Diocese of New York and All North America, 1956, p. XXI; NIKOLAUS LIESEL and TIBOR MAKULA, *The Eucharistic Liturgies of the Eastern Churches*, Collegeville: The Liturgical Press, 1963, pp. 194 ff., 226 ff.; SALAVILLE, *op. cit.*, pp. 113 (facing), 141–142.

¹⁶ Cfr. BULGAKOV, *op. cit.*, pp. 815, 826, who gives this order for folding: top, bottom, left, right.

¹⁷ Cfr. Archbishop BENJAMIN, *op. cit.*, pp. 17–27.

¹⁸ Cfr. ST. SYMEON OF THESSALONICA, *op. cit.*, P.G. 155: 333; BRAUN, *op. cit.*, I, p. 523; LÜBECK, *op. cit.*, p. 408; *Pedalion* (Cummings), p. 438; Pétridès, DTC, I, col. 1389; SALAVILLE, *op. cit.*, p. 152, 155.

of cloth (*hyphasmata*) bearing the representations or names of the four Evangelists were sewn onto the corners of the antimimension identical to those affixed both then and now to the corners of the fixed consecrated altar; ¹⁹ these usages have since disappeared in regard to the antimimension. ²⁰

4. In modern practice, among the Orthodox and those Catholics who follow the more traditional usages of the Byzantine Rite, the antimimension is a single piece of cloth, usually hemmed at least on those sides where there is no selvage; among other Byzantine Rite Catholics, ²¹ the antimimension usually has a lining of colored silk or linen sewn onto its reverse side. This lining is probably meant to keep the antimimension from wearing out too quickly; ²² perhaps it is also meant to be a species of eileton. ²³

II. ORNAMENTATION AND INSCRIPTIONS

The first antimimensions were very jejune as to decoration, and have varied in various periods of history as we shall see below, but the main inscriptions have been traditional from the very beginning.

I. The first antimimensions were very simple as to ornamentation, and all painted or drawn by hand, mostly in black ink on white cloth. ²⁴ Pauline Johnstone says :

¹⁹ Cfr. ST. SYMEON OF THESSALONICA, *op. cit.*, pp. 134, 153. Also AMANIEU, *op. cit.*, col. 587; GOAR, *op. cit.*, p. 181; PÉTRIDÈS, *loc. cit.*, IGNACE EPHREM II RAHMANI, *Les Liturgies Orientales et Occidentales*, Beirut: Imprimerie Patriarchale Syrienne, 1929, p. 50.

²⁰ Father SALAVILLE, *op. cit.*, p. 155; would like to see some of these practices restored: "And, when they celebrate outside a church, why should they not have cloths sewn on to the antimimension, as Simeon of Thessalonica recommends?" ; the present writer believes that this should not be done unless it becomes general practice among the Orthodox, which it is not at the present. Cfr. below, p. 109. As a matter of fact, the pictures, symbols, or names of the Evangelists are usually printed on the corners of the modern antimimension.

²¹ E.g. the Ukrainians, Ruthenians and some Melkites; cfr. our chart *Some Modern Printed Antimensia Compared*, p. 427.

²² Cfr. SALAVILLE, *op. cit.*, p. 153.

²³ Cfr. below, pp. 84, 111-114.

²⁴ P.E., *op. cit.*, no. 2, pp. 75-78, no. 3, pp. 62-65; Nikolskij, *Antimens*,

"Most writers have considered that the medieval antimimension was embroidered, but Stefanescu has put forward the theory that this was never so, and it was always painted or printed. This seems reasonable when it is considered that the raised embroidery could overturn the Chalice or catch falling crumbs of the Host in its threads. The modern antimimension is undoubtedly always printed.²⁵

The ornamentation usually consisted principally of a cross, of the type called "nikaphorion,"²⁶ that is, the cross of victory with the lance and the sponge leaning upon it, and especially with the inscription IC XC NIKA,²⁷ and often standing on a stylistic representation of the hill of Golgotha; the Greeks used the Greek or Latin cross, while the Slavs used especially the three-barred cross.²⁸

2. In the late middle ages, an image of the dead Body of Christ (the Amnos)²⁹ begins to appear on the antimimension; in the XVI and XVII

plates at end of book; RAES, *op. cit.*, p. 62; EVANGELISTOS THEODOROU, "Antimimension"; *Threskeutike kai Ethnike Enkyklopaideia*, tomos 2, pp. 870-871; VÉNÉTIA, *op. cit.*, pp. 87-102; and below, pp. 328 ff.

²⁵ Cfr. PAULINE JOHNSTONE, *The Byzantine Tradition in Church Embroidery*, London: Alec Tiranti, Ltd., 1967, p. 24; I. D. STEFANESCU, "Autels, tissus et broderies liturgiques", *Analecta Universitatis Din Bucuresti*, Institutum de Istoria Artei, II, 1944, p. 113.

²⁶ I.e. "Victory-bearing"; cfr. P.E., *op. cit.*, no. 2, pp. 76-77; Nikolskij, *op. cit.*, plates at end of book; VÉNÉTIA, *op. cit.*, p. 97. Below pp. 328 ff.

²⁷ I.E. "Jesus Christ Conquers", or "Jesus Christ Victorious", according to the way one interprets the Byzantine monogram $\overline{\text{IC}} \overline{\text{XC}}$ (Jesus) $\overline{\text{XC}}$ (Christ) NIKA (conquers); in ecclesiastical Greek, the letter sigma (s) is not usually Σ but C. This monogram has always enjoyed great popularity among the Byzantines and is to be found carved in their churches; woven into their textiles, and stamped onto their "prospora" or altar-breads (for that matter it is sometimes found on Latin Hosts). The Slavs have taken over the same monogram but using Cyrillic letters, and using either $\overline{\text{IC}} \overline{\text{XC}}$ for the Holy Name, or $\overline{\text{INC}} \overline{\text{XPC}}$. The letters NH are sometimes joined thus: $\overline{\text{NH}}$ so that we may have

$\overline{\text{IC}} \overline{\text{XC}}$
NIKA

$\overline{\text{INC}} \overline{\text{XPC}}$
MIKΩ

$\overline{\text{IC}} \overline{\text{XC}}$
NIKA

$\overline{\text{IC}} \overline{\text{XC}}$
NIKA

²⁸ Greek Cross: \perp ; Latin Cross: \perp ; 3-barred Slavic cross: \perp

For illustrations of these and interpretation of the 3-barred Cross, cfr.: *Liturgical Catechism on the Sacrifice of the Divine Liturgy*, Pittsburgh: St. Cyril and Methodius Seminary Press, 1954, p. 9; see also: DONALD ATTWATER, *A Catholic Dictionary*, 3rd ed., New York: The MacMillan Co., 1961, pp. 129-130; RAES, *op. cit.*, pp. 62-63.

²⁹ Amnos (Ἀμνός) is the Greek word for Lamb Slavonic: Agnec (Agnetz).

centuries, the whole burial scene or the Deposition from the Cross (the Threne) appears on the epitaphios³⁰ and 'also on the antimension;³¹ the writer in *Žurnal Moskovskoj Patriarkhii*, who goes under the initials "P. E." gives what he calls the "canonical foundation" for placing the icon of the Deposition of Christ on the antimension: Canon 83 of the

³⁰ Also on the aër, or large chalice veil, from which the epitaphios is said to have developed; the epitaphios (Slavonic *Plaščinica*) is a large icon painted on cloth or canvas and richly embroidered, which depicts the dead Christ alone or with the mourning Mother of God, Angels, Mary Magdalen, Mary Cleophas, Joseph of Arimathea, and Nicodemus; it is used on Good Friday when it is carried around the church during Vespers and Matins, attended by great marks of veneration and devotion, symbolizing the funeral procession of Jesus. For those interested in more information on these services, cfr.: E. MERCENIER, *La Priere Des Églises de Rite Byzantin* (2 volumes, with the second volume in 2 parts, have appeared thus far) Chevtogne, Belgium: Monastère de Chevtogne, 1948, vol. II *Les Fêtes*, 2^e partie *L'Acatiste, La Quinzaine de Pâques. L'Ascension et la Pentecote*, pp. 167-254. For the historical development of these objects, cfr.: P.E., *op. cit.*, no. 1, pp. 76-78, no. 2, pp. 75-78, no. 3, pp. 57-65; JOHNSTONE, *op. cit.*, pp. 25-26; A. PETROVSKIJ, "Antimins", *Pravoslavskaja Entsiklopedija*, vol. I, col. 804-806; RAES, *op. cit.*, pp. 62-63; VÉNÉTIÀ, *op. cit.*, pp. 97-98.

³¹ Because the epitaphios becomes aggregated to the antimension, cfr. *ibidem*, especially Vénétia. The reason for this is that the antimension, like the epitaphios, represents the Burial Shroud of Christ. This symbolism was first explained by St. Isadore Pelusiota (V c.; P.G. 78: 264) and St. Germanos, Patriarch of Constantinople (715-730 A.D.; cfr. NILO BORGIA, *II^o Commentario Liturgico di S. Germano Patriarca Costantinopolitano e la Versione Latina di Anastasio Bibliotecario*, Grottaferrata: Badia S. Nilo, 1912, p. 28) with regard to the eileton or corporal; St. Symeon of Thessalonica (d. 1429 A.D.; P.G. 155: 333) seems to be, according to Pétridès (DTC, col. 1390), the first one to apply this symbolism specifically to the antimension. This was a natural transference, since the antimension had begun to take the place of the eileton as a corporal. At any rate, this is the symbolism accepted by all later writers: cfr. M. BULGAKOV, *Patriarkh Nikon v dele ispravlenija cerkovnykh knig i obriadov*, Moscow, 1881, p. 67; P.E., *op. cit.*, no. 3, p. 57; JOHN GLENN KING, D.D., *The Rites and ceremonies of the Greek church in Russia; containing and account of its doctrine, worship and discipline*, London, 1772, p. 162, n. 3; KOROLEVSKIJ, *op. cit.*, p. 498; MIRKOVIĆ, *op. cit.*, p. 120. Nikolskij, *Antimins*, pp. 165-166. Pétridès (DTC, col. 1389) and Vénétia (*loc. cit.*) note that this image is now *always* found on the antimension. The Latin Corporal also symbolizes the Shroud: cfr. AMANIEU, DDC, col. 587. The Ambrosian Rite, at the point in the Solemn High Mass where the corporal is opened and spread on the altar has a prayer called "Super sindonem", i.e. "Over the Shroud". Cfr.: Pétridès, EO, p. 198. A lesser symbolism of the antimension is the "Throne of God" because Christ's sacramental Presence in the Eucharist rests upon it during the Divine Liturgy; cfr. above, pp. 24, 25, 126, 153; also cfr. SYMEON, *loc. cit.*, also the prayers used at

VI Ecumenical Council (Trullo – 692 A.D.) says that Christ is to be shown on icons in human form and not through a mere symbol (e.g. a lamb) :

“The meaning of this conciliar decree is that in ecclesiastical art — and in particular on antimensia — one need not create and produce only symbolic subjects with allegorical expressions of sacred things. Every subject in a sacred representation should be presented clearly, in a defined manner and conformed to the doctrine of the Church, to tradition, and to the prescriptions of canon law. The icon of the Deposition of Christ in the Tomb when depicted on Antimensia corresponds to all these exigencies.”³²

Soon the Theotokos becomes prominent and thereafter Joseph of Arimathea and Nicodemus, mourning angels and John the Evangelist and Mary Cleophas are added. The four evangelists now appear regularly, either on four small squares of cloth sewn to the four corners of the antimension³³ or more commonly depicted (either full figures, symbols, or even just their names) directly on the antimension.³⁴ The figures begin to proliferate and we find : The Eternal Father, the Trinity, the Holy Spirit (as a Dove), the instruments of the Passion, St. John Chrysostom and St. Basil the Great, etc.³⁵ The influence of baroque art was

the consecration of the Antimension: Goar, *Euchologion*, p. 518; Archpriest ALEXIOS VON MALTZEW, *Begräbnis-Ritus und einige specielle und alterthümliche Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes*, Berlin : Karl Siegesmund, 1898, part. II, 120-124.

³² P.E., *op. cit.*, no. 3, p. 70.

³³ Hyphasmata. Cfr. above, pp. 36-37, below pp. 56-57, 183.

³⁴ Cfr. : C. V. BULGAKOV, *op. cit.*, p. 710, prohibits the representation on the antimension of the Evangelists solely under the aspect of their symbolic animals ; however, this seems to be a quite early symbol — they are shown thus on the paleo-Christian mosaics in the Apse of the Titulus of Pudens (St. Pudentiana) in Rome, and in Ravenna. St. Irenaeus (d. ca. 202 A.D.) was the first of the Fathers of the Church to see (Adv. Haer. III., 2, 8 ; P.G. 7: 885-890) in the four creatures of Ezekiel's vision (Ezekiel 1: 5-14; 108-17; also Apocalypse (Revelation 4: 5-8) the symbols of the four Evangelists. They are generally assigned thus : St. Matthew ≡ human or angel ; St. Mark ≡ lion ; St. Luke ≡ ox ; St. John ≡ Eagle. However, St. Irenaeus himself attributed the lion to St. John and the eagle to St. Mark, and both traditions co-exist in Byzantine iconography, especially before the end of the XVI c. Cfr. LEONID OUSPENSKY and VLADIMIR LOSSKY, *The Meaning of Icons*, Boston: Boston Book & Art Shop, Inc., 1969, p. 115. For Evangelists on antimensia ; cfr. also : M. BULGAKOV, *loc. cit.* ; VÉNÉZIA, *loc. cit.*

³⁵ Cfr. illustrations in P.E., *op. cit.*, no. 3, pp. 62-65 ; Nikolskij, *Antimens*,

felt in Greece and Russia.³⁶ In Romania, our Lord is shown often on the Cross or in a chalice.³⁷

Lübeck complains that the images on the antimension "In general are drawn in a manner that is very common and lacking in artistic quality."³⁸ Since the time (1916) of the article written by Lübeck, at least the artistic quality of the antimensia has improved. We would like to call attention, in particular, to the antimensia printed by the Vatican Press³⁹ for the Russian Catholics; the Deposition upon it is a copy of a famous fresco dating back to 1164 from the monastery of St. Panteleimon, Nerezi, Yugoslavia,⁴⁰ which has been reproduced in six colors on the antimensia.

3. In the XVII century mechanically printed antimensia became common. P. E. notes that :

"The introduction of printing into Russia and also the development of engraving on wood and metal led to the idea of preparing printed antimensia, which appeared among us only a few decades after there was printed at Moscow the first book, the Epistolary (Apostol) (1564). Up until the present moment, no author who has studied the history of antimensia has been able to discover an antimension which was printed before the first half of the XVII century... The oldest extant printed antimensia are those printed in Kiev (1627), and the ones preserved in Moscow (1652, 1659, 1664, 1668, etc.)."⁴¹

Petrovskij, after having discussed various antimensia drawn and lettered by hand, says "The printed antimensia are distinguished by a

ch. VII and the plates at the end of the book (25 plates of antimensia dating from 1149 to 1797), illustrations in THEODOROU, *loc. cit.*

³⁶ Cfr. P.E. no. 3, pp. 61-66.

³⁷ The bust of our slain Lord appears above the rim of the Chalice. Cfr. VÉNÉTIA, *op. cit.*, p. 98.

³⁸ LÜBECK, *op. cit.*, p. 398: "Immer jedoch weist es auf der Innenseite fast die ganze Fläche füllende Bilder aus der Leidensgeschichte des Herrn auf, welche, zumeist in recht gezöhnlicher und wenig kunstlerischer Zeichnung, schwarz aufgedruckt oder aber, allerdings nur sehr selten, in Stickerei angebracht sind"; also DUGANIE, *op. cit.*, pp. 62-63.

³⁹ 2,000 copies in January, 1967, and 2,500 copies in February, 1968.

⁴⁰ Cfr. NCE, II, p. 932; ALBERTO M. AMMAN, *La Pittura Sacra Bizantina*, Rome: Pontificium Institutum Orientalium Studiorum, 1957, pp. 101-103, and KOSTAS PAPAIOANNOU, *Byzantine and Russian Painting*, New York: Funk & Wagnalls, 1965, p. 178.

⁴¹ P.E., *op. cit.*, no. 1, 76-78.

a greater variety and complexity of design.”⁴² Vénétia underlines the fact that with the XVIII century the widespread use of printed antimensia begins.⁴³

4. On some antimensia consecrated by Catholic Byzantine Rite Bishops, the innovation of having the consecrating bishop's "Coat of Arms" printed thereon or added by means of a rubber stamp has begun. Thus the antimensia consecrated in Rome by Bishop John Bučko, Apostolic Visitor of the Ukrainian Catholics of the Byzantine Rite who reside in the territory of Western Europe (His Excellency is said to consecrate 600 antimensia per month for distribution by the Sacred Congregation of the Oriental Church), bears his episcopal coat of arms imprinted by means of a rubber stamp. Those consecrated by the Ukrainian and Ruthenian Catholic Bishops in the United States of America usually have the Bishop's coat of arms printed directly on the antimension. The Byzantine Melkite (Catholic) antimensia printed in Egypt in 1948 bear the printed coat of arms of the late beloved Patriarch Maximos IV of Antioch. In general, the use of a Coat of Arms by a Bishop is a development of Latin medieval heraldry and is unknown to Orthodox Bishops and those Byzantine Catholics who follow them closely.

As a seal, Orthodox bishops usually use a cross or the representation of a hand raised in blessing; thus the Russian Catholic Bishop Vladyka Andrei Katkoff, Ordaining Bishop for the Byzantine Rite in Rome and Apostolic Visitor for all Russians of the Byzantine Rite outside of Russia, uses a simple three-barred Slavic Cross for this seal; antimensia consecrated by him bear his name and titular See (Nauplia) but no coat of arms.

5. In regard to the inscriptions, the earliest antimensions still extant have the name of the consecrating bishop and other particulars of consecration inscribed on the cloth, usually at top or bottom or along the sides. Manuel Charitoupolis, Patriarch of Constantinople (XIII c.), after noting that the antimension is made from the cloth which is used on the fixed altar during its consecration, says that this cloth is "cut into pieces and having been inscribed (or painted? *graphomenou* : γραφομένου), is given to priests, who may not celebrate without it."⁴⁴

⁴² PETROVSKIJ, *op. cit.*, col. 804.

⁴³ VÉNÉTIA, *op. cit.*, p. 97.

⁴⁴ P.G. 119 : 809 ; for early inscriptions and inscriptions in general see : NIKOLSKIJ, *Antimins*, ch. VIII ; for modern inscriptions in Greek see : DE

Often the church or Priest for which the antimimension is destined is specified.⁴⁵ Even if the rest of the ornamentation and inscriptions on the antimimension are printed (mechanically), the Bishop must sign it with his own hand.⁴⁶ The particulars of the consecration usually give, besides the name of the Bishop and his See, the day, month and year of the consecration, the years being computed both from the supposed date of the Creation of the World and from the traditional date of the birth of

MEESTER, *op. cit.*, pp. 236–237; GOAR, *op. cit.*, p. 663; LÜBECK, *op. cit.*, pp. 399–400; PÉTRIDÈS, EO, p. 200; THEODOROU, *loc. cit.*; P. M. TREMPAS, "Antimimension", *Megale Ellinike Enkyklopaideia*, tomos 4, pp. 880–881; for modern inscriptions in Slavonic, see P.E., *op. cit.*, no. 3, pp. 66–68 who gives this inscription suggested by Metropolitan Philaret of Moscow to the Holy Synod on October 23, 1893: on the upper part (across the top) of the antimimension: "This antimimension is consecrated by the grace of the Most Holy and Life-giving Spirit as Holy Table (altar), so that there may be offered on it the Divine Sacrifice of the Body and Blood of the Lord in the Holy Liturgy" and on the lower part (across the bottom): "With the blessing (i.e. permission) of the Holy Governing Synod, this has been consecrated by His Excellency N.N. in the year from the creation of the world..., from the Nativity of Christ..., in the month of... on the..." and "Consigned to be used for celebration in the church of N.N. (name of mystery or saint to whom church dedicated)." (Note that identification of the relics is not ordinarily specified). The "Holy Governing Synod" was the Council of Bishops, with a lay "Oberprokurer" or head official, which was founded to rule the Russian Orthodox Church when Tsar Peter the Great suppressed the Moscow Patriarchate in 1721; the Moscow Patriarchate was restored only on the eve of the Bolshevik revolution November 21, 1917 — hence the reference to the Holy Synod is now obsolete. See also PETROVSKIJ, *op. cit.*, col. 805–806; KOROLEVSKIJ, *op. cit.*, p. 498.

⁴⁵ P.E., *op. cit.*, (see preceding note); MIRKOVIĆ, *op. cit.*, p. 120; Nikolskij, *Antimins*, *loc. cit.*, and pp. 61, 81 ff; PÉTRIDÈS, DTC, col. 1390; PETROVSKIJ, *op. cit.*, col. 805, 807.

⁴⁶ BULGAKOV, *Nastol'naja Kniga*, p. 710: "Every antimimension must be signed by the Bishop who consecrated it." DE MEESTER, *op. cit.*, p. 159; Nikolskij, *Antimins*, ch. VIII; Nikolskij, *Ustav*, pp. 8–9 where he says that the ecclesiastical authorities "are obliged to be vigilant to see to it that the antimimension is signed by the bishop who consecrated it." The present writer has seen an antimimension in the Greek Orthodox church (St. Andrew) in Rome which was consecrated by His Holiness Athenagoras I, Patriarch of Constantinople in October, 1952, which had just the month and year written in and had not been signed. The Patriarch's name was printed in an inscription which ran around the four sides of the antimimension. I have also seen an antimimension, printed in Egypt in 1948, consecrated by Patriarch Maximos IV of Antioch, which had no handwritten inscription nor particulars of consecration; all it had was an inscription printed in Greek and Arabic telling that this was an altar, and the tropar of

Christ.⁴⁷ Thus, the above-mentioned antimensia printed by the Vatican Press in January, 1967, and consecrated in the same month by His Excellency Most Rev. Andrew Katkoff, bear on the bottom edge the following inscription (in Church Slavonic): "Consecrated by the Most Reverend *Andrew*, by the mercy of God Bishop of *Nauplia*, in the year since the founding of the world 7475, from the Birth of Christ 1967, in the month of *January*, the 12th day. (signed) *Andrew, Bishop of Nauplia*."⁴⁸

6. In regard to the data of consecration, Vénétia says that "This inscription is indispensable; it cannot be lacking."⁴⁹ Metropolitan Philaret of Moscow, in a report to the Holy Synod on October 23, 1863, with regard to the form of the inscription then in common use (and which he was criticizing) on the antimensia of the Russian Orthodox Church, declared:

"This inscription cannot be considered inviolable, because the inscriptions on antimensia have had different forms during various epochs; because no legislative act can be found which confirms the present inscription; and because, although the present one appeared after the former ones, it by no means ever became all at once uniform and common for all. Thus, there are sufficient reasons to submit it to examination and correction."⁵⁰

Good Friday "Noble Joseph" (see below, p. 45), nor was it signed. With all due reverence to their Holinesses, it would seem preferable to avoid all possible future problems by writing in the particulars of consecration and especially the name and signature of the consecrator. CICO Fontes, serie II, fascicolo VII, *Textus Selecti Iuris Ecclesiastici Russorum* (ed. Aemilius Herman, s.J. & Antonius Wuyts, s.J.; S. Cong. per la Chiesa Orientale, Prot. N. 527/40; Rome: Schola Typografica Pio X, 1944), no. 946, p. 292: "The Dean must be vigilant ...that the holy antimension is signed by the Bishop who consecrated it, and that it is not old nor has holes nor is stained nor discolored."

⁴⁷ See references under note 44, page 42 above; sometimes the number of the year of the particular "Indiction" is also noted. No doubt these are traditions left over from the civil and ecclesiastical "stylus curiae" of the Byzantine Empire.

⁴⁸ Other antimensia were consecrated in a ceremony on January 28, 1967. The underlined parts of the inscription, i.e. *Andrew, Nauplia, 75, 67, January, 12*, were filled in, in Slavonic, by means of rubber stamps specially made up for that purpose; Vladyka Andrei then signed "Andrew, Bishop of Nauplia" to each one.

⁴⁹ VÉNÉTIA, *op. cit.*, p. 98.

⁵⁰ P.E., *op. cit.*, no. 3, p. 67.

Hence we may conclude that, although an inscription giving the data of consecration is most desirable, its form is by no means minutely prescribed.

7. Along the top is often found an inscription giving the purpose of the antimimension ; thus the antimensia consecrated by Vladyka Andrew Katkoff have printed at the top : "The grace of the Most Holy and Life-giving Spirit hallows this antimimension that it may be a Sacred Table, for the purpose of offering on it the Divine Sacrifice of the Body and Blood of the Lord in the Holy Liturgy." ⁵¹

Since the antimimension has been aggregated to the Epitaphios, ⁵² it often bears the same inscription, a hymn ⁵³ used at the Burial Service of Christ on Good Friday ⁵⁴ and during each Divine Liturgy when the paten and chalice containing the elements for the Holy Sacrifice are deposited on the antimimension at the end of the Great Entrance : ⁵⁵ "The Noble Joseph (of Arimathea) took down from the Cross your immaculate Body, and wrapping it in a clean shroud with sweet spices, sorrowing, he laid it in a new grave." ⁵⁶

⁵¹ Cfr. note 43, page 42 and 44, pages 42-43 above.

⁵² As we have seen above ; cfr. note 30, page 39 above, and note 31, page 39 above.

⁵³ A "troparion" (in II tone) to be exact ; it is a metrical composition giving the theme of the feast or particular part of the Office and is analogous to a "collect" or "oration" of the Latin Rite ; cfr. ATTWATER, *Catholic Dictionary*, p. 501, for more details. Also cfr. JOHNSTONE, *op. cit.*, p. 53 ; MELETIUS MICHAEL SOLOVEY, *The Byzantine Divine Liturgy, History and Commentary*, trans. D. E. Wysochansky, Washington, D.C. : The Catholic University of America Press, Inc., 1970, p. 183, n. 21 ; EGON WELLESZ, *A History of Byzantine Music and Hymnography* (II ed.), Oxford : Clarendon Press, 1961, pp. 171-197.

⁵⁴ Cfr. HAPGOOD, *op. cit.*, pp. 218-220 ; MERCENIER, *loc. cit.* especially pp. 214, 218, and above, p. 39, note 30.

⁵⁵ HAPGOOD, *op. cit.*, p. 97 ; MERCENIER, *La Prière Des Eglises De Rite Byzantin*, tome I *L'Office Divin, La Liturgie, Les Sacrements*, p. 246.

⁵⁶ *Ibidem* ; Cardinal MAI, *Novae Patrum Bibliothecae*, tomus V *Sancti Nicephori et Sancti Theodori Studitae*, Rome : Typis Sacri Consilii Propagando Christiano Nomini, 1849, in his introduction, on p. VIII, describes an antimimension seen by him and gives the inscription of the troparion in Greek and then in Latin : "Nobilis Joseph de Ligno deponens immaculatum Corpus tuum, puraque sindone involvens cum aromatibus in monumento novo funerans posuit (ex Marc. XV, 43)." Also Pétridès, *DACL*, col. 2325.

8. As far as color schemes are concerned, they have been myriad : black printing on white cloth ; ⁵⁷ black printing on colored cloth ; ⁵⁸ red and black printing on white cloth ; ⁵⁹ six colors printed on white cloth, ⁶⁰ etc.

9. In the matter, then, of the ornamentation and inscription of the antimimension, we may say that the only thing necessary is some means of telling what its purpose is (a cross, image, or inscription) and that it has been consecrated by a bishop (bishop's signature, preferably with date of consecration). These would not seem to be of such importance, however, as to make invalid the consecration of an antimimension lacking any or all of them.

III. INCLUSION OF RELICS

We have seen that an important use of the antimimension was to guarantee the presence of relics in altars which had been consecrated without relics, or which had lost their relics, or which had relics of doubtful authenticity. The Council of Carthage had decreed that the local bishops must destroy any altars which had been consecrated without relics of the martyrs. ⁶¹ Canon 7 of the Seventh Ecumenical Council (II Nicaea – 787 A.D.) declared that :

“If any church has been consecrated without the sacred relics of martyrs, relics are now to be placed there in with the customary prayers. A Bishop who henceforward consecrates a church without holy relics is to be deposed as a transgressor of ecclesiastical tradition.” ⁶²

1. It seems that the Iconoclasts, condemning the use of relics as well as of images as idolatry, used to consecrate churches without relics. ⁶³

⁵⁷ Cfr. our chart : Some Modern Printed Antimensia Compared, p. 307.

⁵⁸ *Ibidem.*

⁵⁹ *Ibidem.*

⁶⁰ *Ibidem.*

⁶¹ Reported by Matthew Blastares, in his *Syntagma Alphabeticum*, P.G. 144 : 1289.

⁶² For Greek, Latin and English versions of this text, cfr. the sources listed under note 24, page 37 above. Cfr. also P.E., *op. cit.*, no. 1, pp. 70–71.

⁶³ Cfr. THEODORE BALSAMON, *loc. cit.* ; also the commentary of Zonaras on the same canon, P.G. 137 : 913.

Thus, Theodore Balsamon, in his Commentary on Canon 7 of the VII Ecumenical Council, after castigating the Iconoclasts for consecrating churches without relics, writes (ca. 1197) :

“And how can oratories be consecrated today without relics? And why are these sacred rites not carried out by a Bishop but by a simple Priest? To these questions the answer is : because at the consecration of a church the Bishop makes (i.e. consecrates) antimensia which are sent to oratories and suffice for their consecration, or dedication, enthroning (setting up of altar), inauguration and solemn opening (of the oratory).”⁶⁴

It is clear here that the antimension substitutes for the presence of relics (and the personal consecration of the oratory by the Bishop) and therefore itself must contain relics. Patriarch Manuel Charitoupolis of Constantinople (XIII c.) says :

“Antimensia are not necessary on all altars, only on those whose consecration is uncertain. For antimensia take the place of the consecration of the Holy Table (fixed altar) ; there is no need for them where the Table itself is consecrated.”⁶⁵

From this latter text we can draw two conclusions : 1) antimensia must be used on altars whose consecration is uncertain ; 2) but they must have already begun to be used on all altars in some places or the Patriarch would not have felt the necessity to clarify the matter.

2. Balsamon, in his reply to Question 13 of Mark, is even more precise ; he reports that the Byzantine Emperor Leo the Philosopher⁶⁶ stipulated in his fourth and fifteenth Novellae (ca. 888) that a priest might celebrate the Sacred Mysteries not only in public churches (εις τὰς ἐκκλησίας) but also in domestic oratories (“prayerhouses” : εις τοὺς εὐχητηρίους οἴκους) and then (Balsamon) adds :

“Thus a priest is not to be judged a transgressor of the canons, according to the tenor of this (Leo’s) decree, who using an antimension celebrates the Sacred Mysteries, or baptizes”⁶⁷

⁶⁴ P.G., 137 : 912.

⁶⁵ P.F., 119 : 812 ; cfr. also SHIPMAN, *op. cit.*, p. 563.

⁶⁶ Cfr. DE CLERCQ, *op. cit.*, pp. 59-60.

⁶⁷ Baptism is mentioned here because according to the Byzantine tradition, the newly baptized is Confirmed and then immediately Communicated (even an infant) ; thus it is necessary to celebrate the Divine Liturgy to have the two

in a domestic oratory which has not been consecrated nor has had sacred relics (which are the treasure and glory of the Catholic Church) deposited therein." ⁶⁸

3. The opinion that the antimimension supplies not only for the lack of consecration of the altar but also substitute for the whole oratory is shared also by Archbishop John of Kitros (ca. 1200), ⁶⁹ Matthew Blastares (ca. 1335), ⁷⁰ and St. Symeon of Thessalonica (d. 1429); ⁷¹ it supplies for the lack of consecration because it has been consecrated with Holy Myron (Sacred Chrism) by a bishop, and it supplies for the lack of relics evidently because it contains relics of the saints.

4. Thus, it is difficult to sustain the opinion of Fr. Joseph Braun and Fr. Alphonse Raes who state that there were no relics in the antimensia until the XIII and XIV centuries, without, however, their inclusion becoming a general custom even at that late date. Thus, Fr. Braun says: "Relics were not placed in the antimensia until the end of the XIII c." ⁷² His reason for saying so is that the Euchologia up to this time giving the Consecration of Antimensia do not mention the inclusion of relics. However, as Fr. Braun himself already has noted about the deposition of relics: "Unlike the Roman Rite, it (deposition of relics) is not included in the ceremony itself of consecration, but follows." ⁷³ The silence of the Euchologia on this point would not therefore seem to prove anything. Father Raes, speaking of the first antimensia, says: "These antimensia are still without relics and can be washed (cfr. Canons 16 and 96 attributed to the Patriarch Nichephoros) ⁷⁴ ...The usage of placing relics in the antimension can be therefore traced to the XIV c. without having yet become general at that time. ⁷⁵ However, the canons 16 and 96

Eucharistic Species. Cfr. KING, *op. cit.*, p. 16; MERCENIER, *op. cit.*, I, pp. 321-325, 351.

⁶⁸ P.G. 138: 965.

⁶⁹ JOHN OF KITROS, *op. cit.*, P.G. 119: 976.

⁷⁰ MATTHEW BLASTARES, *op. cit.*, P.G. 144-1288-1289.

⁷¹ SYMEON OF THESSALONICA, *op. cit.*, P.G. 155: 333.

⁷² BRAUN, *op. cit.*, I, pp. 649-650: "In das Antimension wurden, wie es scheint, noch zu Ausgang des 13 Jahrhunderts keine Reliquien gelegt."

⁷³ *Ibidem*, p. 648: "Sie findet sowohl bei der Weihe des altare fixum als der des Antimension statt, ist aber nicht, wie im römischen Ritus, in den Weiheakt hineinverwoben, sondern folgt."

⁷⁴ For text of these canons, cfr. below, pp. 86-87.

⁷⁵ RAES, *op. cit.*, pp. 61-62: "Ces Antimensia sont encore sans reliques et peuvent être lavés."

of St. Nicephoros cited by Fr. Raes have been traditionally interpreted by all Byzantine canonists, as we will see below,⁷⁶ as forbidding, not permitting, the washing of an antimimension. Moreover, the great Byzantine canonist, Theodore Balsamon,⁷⁷ writing ca. 1170 A.D., speaks so specifically of the antimimension as supplying for the lack of relics in a place of cult (and the necessity of having relics in churches and oratories) that it is difficult to imagine that it was not the common practice to have relics inserted in the antimensia. He speaks of the use of antimensia as the means used to fulfill Canon 7 of the VII Ecumenical Council, mentioned above,⁷⁸ and therefore the use of relics in the antimensia probably dates back to that Council (787 A.D.) or shortly thereafter. Fr. Cyril Korolevskij⁷⁹ sees the antimimension furnished with relics as originating in the VI c. in Syria with the Jacobites and Monophysite Syrians who were persecuted by the civil power and official Church and so constrained to celebrate in hidden places and in private homes. Protopope Giuseppe Ferrari highlights the fact that the use of relics was a premeditated reaction against the Iconoclast abhorrence of relics as well as sacred images :

“Since it was already the custom to place under the Altars the bodies of martyrs, it was a logical consequence to sew relics into the Antimensia used without an Altar. And when, during the iconoclastic period, the heretics cast out the relics from some churches, the (antimensia) with relics sewn into them were multiplied a bit out of spite (reaction) and a bit out of (a sense of) necessity. It is to be noted, however, that it is not the relics which consecrate the mensa or the antimimension, but the Myron (Chrism) and the prayers of the ceremony. The deposition of relics is only an integral (and not an essential) part of the dedication of a church. It is sufficient to consult the Euchologia to ascertain that when the Mensa was consecrated, at the end (of the ceremony) the relics were inserted. The custom of depositing them (under the Altar) before the consecration (of the Altar and church) is a usage which is almost modern, introduced in the last fifty years...⁸⁰ After the iconoclastic period antimensia with relics, and used also on consecrated Altars, became more and more common. And among the Slavs it became the com-

⁷⁶ Cfr. below, pp. 85 ff.

⁷⁷ Cfr. BALSAMON, *op. cit.*, P.G. 137 : 612-616, 909-913 ; 138 : 964-965. Cfr. above, p. 47.

⁷⁸ Cfr. above, p. 46.

⁷⁹ KOROLEVSKIJ, *op. cit.*, p. 498.

⁸⁰ Fr. Ferrari's article was written in 1956.

mon usage. Not so among the Greeks, however. The missionaries who left Byzantium for the Slavic world carried with them complete antimensia and only these (i.e. they did not have consecrated fixed altars, naturally — ed.). And in that (part of the) world this tradition was perpetuated up until the present day so that, whether the mensa be consecrated or not, the Slavs celebrate upon antimensia containing relics. The Greeks, on the other hand, according to the ancient tradition, recognize the two types of antimensia and some liturgists even (distinguish between them and) call one an eileton and the other an antimension. In this sense are to be interpreted the replies of some canonists (thus John of Kitros' reply to Constantine of Dyrrachium and so many others)."⁸¹

5. Would an antimension consecrated without relics be validly consecrated? To answer this question we must follow a distinction which Archpriest Constantine Nikolskij⁸² makes between portable and fixed antimensia: the former are simply portable and can be used on a suitable flat surface anywhere as a substitute for an Altar (and he remarks that originally *all* antimensia were simply portable). Fixed antimensia are those which are destined (according to modern usage) to be used on a

⁸¹ FERRARI, *op. cit.*, pp. 109-110:

"Essendo poi invalso l'uso di deporre sotto gli Altari i corpi dei Martiri, fu conseguenza logica che anche negli ἀντιμύσια usati senza Altare, si cucissero le SS. Reliquie. E quando, nel periodo iconoclastico, gli eretici gettarono via da alcune Chiese le Reliquie, si moltiplicarono, un po' per reazione, un po' per necessità, gli Εὐχῆτα con Reliquie cucite. Si noti però che non sono le Reliquie a consacrare la Mensa o l'Εὐχῆτόν ma il Μῦρον e le preci di rito. La deposizione delle Reliquie è parte solo integrante della dedicazione di una Chiesa. Basta consultare gli 'Ευχολόγια per constatare che quando la Mensa era consacrata, alla fine vi si introducevano le Reliquie. La loro deposizione prima della consacrazione è uso quasi contemporaneo, introdottosi in questi ultimi cinquant'anni...

Dopo il periodo iconoclastico diventano sempre più comuni gli 'Αντιμύσια con le Reliquie, usati anche sugli Altari consacrati. E presso gli Slavi divenne uso comune. Non così però tra i Greci. I Missionari partiti da Bisanzio per il mondo slavo, portarono con sé gli 'Αντιμύσια integrati e solo questi. E in quel mondo si perpetuò tale tradizione, sino ad oggi, così che, consacrata o non consacrata la Mensa, gli Slavi celebrano comunemente su 'Αντιμύσια con Reliquie. I Greci invece, secondo la tradizione antica, conoscono i due tipi di 'Αντιμύσια, e qualche liturgista anzi chiama molte volte Εὐχῆτόν l'uno e 'Αντιμύσιον propriamente l'altro. In questo senso da interpretarsi le risposte di alcuni Canonisti (così Giovanni di Citro a Costantino di Durazzo e tanti altri)."

⁸² Nikolskij, *Antimins*, ch. IV, Portable and Non-Portable Antimensia, pp. 61 ff; cfr. also PETROVSKIJ, *op. cit.*, col. 807-808.

consecrated fixed Altar.⁸³ It is clear that there is no need for relics in the fixed antimensia because the Altar on which they are used already contains relics,⁸⁴ and that therefore they can be validly consecrated without relics. Braun,⁸⁵ following Pétridès⁸⁶ and Lübeck⁸⁷ (neither of whom seem to treat of the problem clearly), simply states: "For the validity of the consecration of the antimension and the liceity of its use, it is not commonly a requisite that it contain relics." It seems that Father Braun is incorrect in not having made the above distinction, and that one must examine the use to which the antimension is to be put. It is the present writer's opinion⁸⁸ that antimensia (even with the intention that they be portable) are validly consecrated without relics, but that it would be absolutely *illicit* to use them outside of a consecrated fixed altar. If they are to be licitly used as true portable altars, relics must first be added. It is preferable, but not necessary, that the relics be added by a Bishop with the customary prayers and ceremony.

In support of our opinion, we cite the practice of the Greek Orthodox Patriarchate of Jerusalem which is described by Petrides:⁸⁹

"The *antimensia* come habitually from the Patriarchate of Jerusalem, whose press is equipped for their printing; they are kept by the *metochia*⁹⁰ of the Holy Sepulcher. They are delivered unconsecrated and without relics. The Bishops consecrate them and send them to the priests who have need of

⁸³ As the equivalent of the Roman corporal; cfr. below, pp. 110 ff.

⁸⁴ The fixed consecrated altar of the Byzantine Rite always contains relics: cfr. below, pp. 120-121, 181-182. Also Nikolskij, *Ustav*, p. 8, *op. cit.*, *loc. cit.*

⁸⁵ BRAUN, *op. cit.*, I, p. 520: "Zur Gültigkeit der Weihe des Antimension und zur Erlaubtheit seiner Verzendung ist demnach nicht allgemein erforderlich, dass es Reliquien enthält;" cfr. also *Ibidem*, p. 650.

⁸⁶ Pétridès, EO, pp. 193 ff. (Fr. Braun cites the entire article without specifying a particular section).

⁸⁷ LÜBECK, *op. cit.*, pp. 346 ff. (Again, Fr. Braun cites the entire article without specifying the particular section which supports his statement).

⁸⁸ The following statement from FERRARI, *op. cit.*, p. 110, would tend to support the argument: "Note, however, that it is not the relics which consecrate the Mensa or antimension but the Myron (Chrism) and the ceremonial prayers. The deposition of relics is only an integral part of the dedication of a church." Cfr. also BRAUN, *op. cit.*, vol. I, pp. 648-650.

⁸⁹ Pétridès, EO, p. 199.

⁹⁰ I.e. small Greek Orthodox monastery attached to Church of Holy Sepulcher. Cfr. CICO Fontes, serie II, fascicolo X, pp. 7-8.

them. Before using them on an unconsecrated altar, these (priests) ask for relics from the Patriarchate or from another church which possesses them."⁹¹

It is reported that in the Russian branch of the Byzantine Rite relics are used in every antimimension while in the other branches of the Byzantine Rite antimensia without relics (to be used as "fixed antimensia" on consecrated fixed altars) are found.⁹²

6. The relics (usually three particles) are enclosed⁹³ in wax-mastic,⁹⁴ anointed with chrism by the bishop, and sewn in a bag or pouch onto the reverse side of the antimimension. St. Symeon of Thessalonica⁹⁵ prescribes that the pouch of relics be sewn on to the part toward the East (that is the upper part, the part furthest from the celebrant—usually under the place where the arms of the Cross depicted on the observe of the antimimension meet). Some of the Byzantines⁹⁶ affix the bag of relics to the part which faces the West, the part nearest the celebrant

⁹¹ Pétridès, EO, p. 199: "Les *antimensia* viennent habituellement du patriarcat de Jérusalem, dont l'imprimerie est outillée pour leur impression; les *metochia* du Saint-Sépulcre en possèdent aussi des dépôts. On les délivre non consacrée et sans reliques. Les évêques les consacrent et les remettent aux prêtres qui en ont besoin. Avant de s'en servir sur un autel non consacré, ceux-ci demandent des reliques au patriarcat ou à tout église qui en possède."

⁹² Cfr. BRAUN, *op. cit.*, I, pp. 520, 648; FERRARI, *op. cit.*, pp. 109-110; LÜBECK, *op. cit.*, p. 410 o Nikolskij, *Ustav*, p. 8; *Pedalion* (Cummings), p. 327; Pétridès, EO, p. 199; Petrovskij, *op. cit.*, col. 801-802; SHIPMAN, *op. cit.*, p. 564. The Slavs have always used relics in all their antimensia because the Greek missionaries who converted them carried this type and no others, since there were as yet no consecrated fixed altars to be found in the newly converted territories; the Slavs, being assiduous conservers of tradition, have kept this practice until modern times. Cfr. FERRARI, *loc. cit.*

⁹³ For ceremony, cfr. below, pp. 69-78 and pp. 277 ff.

⁹⁴ Cfr. below, 66-67 for details. In brief, wax-mastic is a mixture prepared by heating together beeswax, mastic (a type of resin or gum from Chios), marble dust and various aromatics; it is used as a kind of cement to keep the particles of relics together and to keep them in the cloth pouches (which are not always sewn shut); it is also used at the consecration of the Byzantine fixed consecrated altar to cement the mensa to its stipites (columns). It is warmed when it is to be used and has excellent adhesive qualities; when cooled it retains some flexibility, if prepared properly.

⁹⁵ SYMEON OF THESSALONICA, *op. cit.*, P.G. 155: 333. Cfr. below, p. 71, n. 64.

⁹⁶ Especially the Melkites and Italo-Greek-Albanians.

(and therefore perhaps nearer the paten and chalice during the celebration of Liturgy), but the majority of the Byzantine Catholics and Orthodox follow the prescription of Symeon of Thessalonica. In the case of the others, we may say that legitimate custom and the relative unimportance of the position of the relics justify the continuance of their practice.

7. What may be said from the legal aspect concerning whether or not the relics must be of martyrs and how many relics should there be? We have already stated the opinion that the antimimension may validly be consecrated without relics, but that its use as a portable altar would be absolutely forbidden until relics were inserted. Must these relics be of more than one saint? The *Pedalion*⁹⁷ seems to infer so but since it is not clear, the present writer feels that here we may have recourse to Latin Rite jurisprudence as a supplementary source of law by analogy. Relics are also required for the consecration of Latin Rite fixed and portable altars (and here for *validity*); yet the Sacred Congregation of Rites⁹⁸ declared that for the valid consecration of a fixed or a portable altar the relics of a Martyr together with those of a Confessor or Virgin, or even the relics of one Martyr alone, are sufficient. Therefore the same would seem to hold true for the antimimension.⁹⁹

⁹⁷ Cfr. *Pedalion* (Cummings), p. 437, where it is also implied that the Martyrs must be recognized as such by the ecclesiastical authorities, i.e. "Canonized."

⁹⁸ S.R.C., 6 Feb. 1906, ad 3, *Decreta Authentica Congregationis Sacrorum Rituum*, n. 4180. The juridical sources prescribe, regarding the relics to be used in a Latin Rite altar, whether fixed or portable, as follows: the relics must be of canonized Saints recognized by the Church; the relics of at least two Saints must be included, one of whom must be a martyr (the relic of one Saint, a Martyr, would suffice for validity); the relics must be actual portions of the Saints' bodies, not simply of their garments or of other objects which they may have used or touched; the relics must be certainly authentic (even if the actual name of the saint is unknown). For the preceding, cfr. NICHOLAS MARTIN BLILEY, *Altars According to the Code of Canon Law* (Canon Law Studies Number 38; Washington, D.C.: The Catholic University of America, 1927), pp. 83-85, also pp. 35-42, 81-83, 105.

⁹⁹ However, since 1969, the Latin Rite no longer absolutely requires that relics be used for the consecration of Altars, and if they are used, they need not be of Martyrs. Cfr. *Missale Romanum* (1970), Institutio Generalis, n. 266 (p. 76); and A. P. FRUTAZ, "Il Culto delle reliquie e loro uso nella consecrazione degli altari," *Notitiae*, 9 & 10 (Sept. & Oct., 1965): 309-307. However their use is still encouraged. These latest developments weaken our argument for the necessity of the inclusion of the relics of martyrs.

The commentators ¹⁰⁰ seem to require that the relics be those of Martyrs; the *Pedalion* ¹⁰¹ specifically notes:

"The relics that are to be collected as treasure ought to be the relics of martyrs, and not of devout persons or hierarchs. For this reason the practice followed in Moscow is to be praised. For there the relics of the martyrs are kept in the Archbishopric and whenever there is need of dedicating any temple, the Prelate alone takes them from there, in order to prevent the occurrence of any mistake whereby instead of relics of martyrs, either common relics or other holy relics, and not those of martyrs, might be treasured up as such... In the same way, too, in the case of antimensia used instead of Holy Tables, the sanctifying power residing in them is not sufficient alone on the occasion of the dedication of a temple ¹⁰² unless they have the relics of martyrs sewn up with them. That is why the ordinance in the Euchologion applying to the consecration of the antimensia prescribes that these are to be consecrated by means of relics of martyrs."

From the above discussion, we may then draw the following conclusions:

1. Antimensia may be validly consecrated without relics.
2. To be used licitly as a portable altar, antimensia must contain relics.
3. The relic of one saint is sufficient.
4. However, this saint should be a martyr.

¹⁰⁰ Cfr. Canon 7 of the Seventh Ecumenical Council (Nicae II) quoted above; THEODORE BALSAMON, P.G. 137: 912; ALEXIOS ARISTENES, P.G. 137: 913; MATTHEW BLASTARES, P.G. 144: 1288-1289. The prayers during the consecration of the antimensia mention the martyrs specifically (cfr. GOAR, *op. cit.*, p. 518 and the Euchologia and their translations mentioned below, pp. 72-73.

¹⁰¹ *Pedalion* (Cummings), p. 437.

¹⁰² According to the Byzantine Mystique, objects to be blessed are placed on the altar and draw their sanctification from it (cfr. *Mt.* 23: 18). The prayers of the Bishop or priest are considered more an official declaration of what has already taken place, cfr. below, pp. 78-79. Here the sanctification residing in the antimensia which have been consecrated on the altar is not enough for them to be used as a substitute for the altar unless relics are placed in them to comply with Canon 7 of the VII Ecumenical Council (Nicaea II) mentioned above.

CHAPTER FOUR

THE CONSECRATION OF THE BYZANTINE ANTIMENSION

We have seen that the antimimension developed out of the necessity of having a portable canonically consecrated altar, in order to follow the ancient tradition of celebrating the Holy Mysteries only on a consecrated altar, when it was impossible to find a certainly canonically apt consecrated fixed altar; also that it was considered as supplying for the consecration not only of the altar but of the whole sacred ambient, and that for this reason, the antimimension was often called the καθιέρωσις (Kathierosis), "that which is consecrated." Hence, there can hardly be any question of the *necessity* of the consecration of the Byzantine antimimension¹.

Our study, then, at this point turns to the *Minister* of this consecration, the *ceremony* by which it is accomplished, and the *circumstances* under which the consecrated antimimension *loses its usefulness* (rather than losing simply its consecration).

I. THE MINISTER OF THE CONSECRATION OF THE ANTIMENSION

1. Archimandrite Placidus De Meester states, in regard to the Minister of the Consecration of altars and antimensia in the Byzantine Rite:

"That only the Bishop has the right and the faculty to consecrate churches, or better, altars, is an indisputable principle drawn from the Church Canons and taught by all the canonists".²

¹ Cfr. BLILEY, *op. cit.*, pp. 30-34, 75, 103; DE MEESTER, *op. cit.*, pp. 177-178; GOAR, *op. cit.*, p. 521; RAES, *op. cit.*, p. 61; also pp. 74, 75, 173.

² DE MEESTER, *op. cit.*, p. 155: "Che il Vescovo solo abbia il diritto e la facoltà di consacrare le chiese, o meglio gli altari, è principio inconcusso indetto dei canoni della chiesa ed insegnato da tutti i canonisti."

"...this rite (the consecration of antimensia) is analogous, not to say identical, to that of the consecration of an altar. It is not to be wondered at, then, if ecclesiastical law reserves solely to the Bishop the faculty of consecrating antimensia, founding this doctrine on the same canonical institutes which reserve to the episcopal power the consecration of altars."³

This ancient tradition of the Church has its earliest canonical expression in the Sixth Canon of the VI Synod of Carthage (438 or 525 A.D.), denying to Priests the faculty of using Sacred Chrism to perform consecrations (and therefore also the consecrations of altars):

"The application of Chrism and the Consecration of Virgins shall not be done by Priests (presbyters); nor shall it be permissible for a priest to reconcile anyone at a public Liturgy. This is the decision of us all."⁴

2. The lone voice dissenting from the tradition that the consecration of antimensia as the exclusive competence of a Bishop is the great medieval liturgist St. Symeon of Thessalonica (d. 1429) who states:

"(The consecration of antimensia) should be done principally by a Bishop; in case of necessity, however, it may be performed as experienced Priest delegated by him."⁵

Most historical authors⁶ content themselves with repeating this opinion of St. Symeon. Father Denis Rudolph Kiwitz analyzes this statement in depth:

³ *Ibidem*, p. 159: "Nella sezione II, 1, sarà studiato questo rito, e si vedrà che è analogo, per non dire identico, a quello della consacrazione dell'altare. Non c'è quindi da meravigliarsi se il diritto ecclesiastico riserva al solo vescovo la facoltà di consacrare gli antimensi, fondando questa dottrina sui medesimi instrumenti canonici che riservano alla potestà episcopale la consacrazione degli altari."

⁴ *Pedalion* (Cummings), p. 608. This canon was subsequently assumed into canon 7 of the VII Ecumenical Council (as quoted above, p. 31). Cfr. DE MEESTER, *op. cit.*, p. 155; DENIS RUDOLPH KIWICZ (KIWITZ), *Hallowing of a church (studies in the Russian Euchologion. Part I)*, Rome: Pontificium Institutum Orientalium Studiorum, 1954, p. 54; NIKODEMOS MILASCH and ALEXANDER PESSIC, *Das Kirchenrecht der Morgenlandischen Kirche*, Mostav: Pacher and Kisic, 1905, p. 241, 374.

⁵ P.G. 155: 333.

⁶ Thus BRAUN, *op. cit.*, I, p. 96; DE MEESTER, *op. cit.*, p. 159; LÜBECK, *op. cit.*, p. 409, *Pedalion* (Cummings), p. 438; DACL, col. 2326; Pétridès, EO, pp. 198, 200; SALAVILLE, *op. cit.*, p. 154.

"The 12th century practice of consecrating antimensia apart from the act of church consecration⁷ made it possible for Simeon of Saloniki⁸ to allow also the consecration of antimensia by an ordinary priest who had special permission from the Bishop. This possibility (admitted by Simeon of Saloniki) was neither a general custom in his time, nor did it become one later. Rather did the consecration of antimensia remain the exclusive right of the Bishop."⁹

Thus Bishop Nikodemos Milasch and Alexander Pessic are correct in stating that "only a diocesan Bishop has the right to consecrate antimensia."¹⁰

As far as the theological principle involved is concerned, it would not seem that the consecration of antimensia exceeds the consecratory powers of the simple Priest, especially if he is delegated by a Bishop and this for two reasons: 1) the opinion of St. Symeon of Thessalonica referred to above; even if it is not witness to a widespread practice, his statement would have been repudiated by his contemporaries and the succeeding generations if it had been absolutely dissonant with Byzantine canonical tradition; 2) In Latin Rite canonical tradition, fixed and portable altars may be consecrated by a properly delegated Priest using Chrism consecrated by a Bishop.¹¹ However, the fittingness of having

⁷ Cfr. below, pp. 75-78.

⁸ I.e. St. Symeon of Thessalonica.

⁹ KIWITZ, *op. cit.*, p. 56.

¹⁰ MILASCH and PESSIC, *op. cit.*, p. 241, cfr. also p. 374.

¹¹ The following Priests, even though they lack the episcopal character, enjoy by reason of their office the privilege of consecrating *fixed* altars in the Latin Rite, according to the Pian-Benedictan Code of Canon Law: Cardinals for altars of their Title (c. 1155, 1); Abbots Nullius and Prelates (Nullius) in their territory (c. 323, 2). Similarly, the following Priests can consecrate *portable* altars in the Latin Rite: Cardinals (c. 239, 1, n. 20), Vicars Apostolic and Prefects Apostolic in their territories and during their tenure of Office (c. 294, 2). Under certain circumstances, Local Ordinaries may delegate their Priest subjects to consecrate portable altars; cfr. *Pastorale Munus*, n. 27. For a more complete theological and Canonical discussion of this problem, cfr. THADDEUS S. ZIOLKOWSKI, *The Consecration and Blessing of Churches*, Washington, D.C.: The Catholic University of America Press, 1943 (Canon Law Studies no 187), pp. 78-101. Cfr. also BARTHOLOMAEUS BELLUCO, O.F.M., *Novissimae Ordinariorum Locorum Facultates*, Rome: Pontificium Athnaeum Antonianum, 1964, pp. 147-152; BILEY, *op. cit.*, pp. 78-81, 103-105; PACIFICUS CAPOBIANCO, O.F.M., *Privilegia et Facultates Ordinis Fratrum Minorum*, Rome: Pontificium Athenaeum Antonianum, 1961, p. 267; JOHN LINUS PASCHANG, *The Sacramentals According to the Code of*

a simple Priest consecrate antimensia, outside of the case of true necessity during times of persecution, etc., may be seriously doubted. Since the antimension is a true altar,¹² and is made for the purpose of having the Bishop' consecratory power felt in a place to which he is hindered for some reason from going personally, it represents the union of a Bishop with his College of Presbyters and with his flock, and as such always be consecrated by the Bishop himself, whenever possible. Thus Protopope Giuseppe Ferrari says :

"...it is certain, however, that the whole Byzantine Church considers as schismatic the Priest who celebrates without an antimension. In fact, as is clear from the Office of the Dedication of a Church (Enkainia), the antimension consecrated by a Bishop and sealed and signed by him, has from earliest times been considered as a type of "Celebret," a document of attestation for the Priest, who, by means of the same, participates, in a certain way, in the Apostolic Succession, through his Bishop. These (Bishops) sending (an antimension by) a Priest from the Cathedral to a village, furnish it with an object guaranteeing the bond of unity; and no other object could seem more fitting to symbolize the veil which envelopes and ties together the Mystical Body of Christ, than the Shroud which enfolds His physical Body. To celebrate, therefore, without an antimension signifies, according to the Byzantine mentality, the fulfilling of the most sublime and august liturgical action outside of the Apostolicity, the Catholicity, the very unity of the Church! It is the antimension, then, which for us in the Eucharistic Synaxis, unites the Priest with his Bishop, and through the Bishop, with the Apostles and Christ."¹³

Canon Law, Washington, D.C.: The Catholic University of Washington Press, 1925, pp. 50-55. Furthermore, it seems that the Apostolic See of Rome has sometimes, though very rarely and in case of extreme necessity, given to priests (lacking the episcopal character) the faculty to consecrate even the Holy Chrism. Cfr. *Bullarium Franciscanum*, I, p. 417, n. 868 where Pope Eugene IV on January 29, 1445, gave this faculty to the Franciscan (Friars Minor) Vicar of Bosnia (in Jugoslavia: "Bosniae Argentinae"); cfr. also: L. BUIJS, *Facultates Ordinariorum et Legatorum Sanctae Sedis in Missionibus necnon Facultates et Gratiae pro America Latina et Insulis Phillipinis*; Rome: Apud Aedes Universitatis Gregorianae, 1963, pp. 28-29; TING PONG LEE, *op. cit.*, p. 104; PASCHANG, *op. cit.*, p. 60, note 17.

¹² Cfr. below, p. 105 ff.

¹³ FERRARI, *op. cit.*, p. 107: "...certo è però che tutta la Chiesa Bizantina considera quale scismatico un sacerdote che celebrasse senza 'Αντιμύσιον. Infatti, come appare chiaro dall'Ufficio degli 'Εγκαινία, sin dai primissimi secoli

We may note here that antimensia, because of their light weight and small size when folded, are often sent by registered airmail to distant parts of dioceses and mission territories, etc.

3. Nicephoros, ^{13a} John of Kitros ¹⁴ and Matthew Blastares ¹⁵ note that the antimension, like other sacred things such as Holy Myron (Chrism), can be sent outside the confines of the diocese of the Bishop who consecrates it.

4. Patriarch Nil Kerameus of Constantinople (1380-1388) says that not only the Patriarch, but also all Metropolitans and Bishops have the right to consecrate antimensia. ¹⁶

5. Cardinal Coussa enumerates under the rights of the Melkite Catholic Patriarch that he alone consecrates antimensia for his whole patriarchate. ¹⁷ However, the local Melkite synods which he cites as his

l'Ελληνόν consacrato dal Vescovo e segnato dal suo sigillo e dalla sua firma, veniva considerato come una specie di "celebret", un documento di garanzia per il Sacerdote, che, per mezzo di esso, partecipava, in certo qual modo, della successione apostolica, tramite il proprio Vescovo. Questi, inviando un presbitero dalla Cattedrale al villaggio, lo munisce di un oggetto di garanzia e di collegamento, per assicurare l'unità; e nessun oggetto poteva sembrare più idoneo a simboleggiare il velo che avvolge e lega in uno il Corpo Mistico di Cristo, della Sindone che avvolge il Suo Corpo reale, Celebrare, pertanto, senza Ἀντιμύσιον, significa, nel concetto bizantino, compiere la più sublime ed augusta azione liturgica, avolsi dalla Apostolicità, dalla Cattolicità, dalla Unità della Chiesa! Per noi è dunque l'Ἀντιμύσιον che, nella Sinassi Eucaristica, unisce il Sacerdote al Vescovo e per il Vescovo agli Apostoli e al Cristo." Archpriest ALEXANDER SCHMEMANN writes in the same vein in his scholarly article "Antimins" (in Russian), *Canadian Orthodox Calendar for the Year 1972* (vol. 21), Montreal-Toronto: Diocesan Council of the Orthodox Church in Canada, 51-55.

^{13a} Canon 95, *loc. cit.*

¹⁴ P.G. 119: 974.

¹⁵ P.G. 144: 1059.

¹⁶ He adds that the faithful must show the antimensia the same honor as the fixed consecrated altars of churches. RHALLIS and POTLIS, ΣΥΝΤΑΓΜΑ, V, pp. 141-142; M. GIDEON, Κανονικαὶ διατάξεις II, p. 57. Cfr. also LÜBECK, *op. cit.*, p. 407; Pétridès, DACL, col. 2321; Pétridès, EO, p. 197.

¹⁷ ACACIUS Cardinalis COUSSA, B.S., *Epitome Praelectionum De Iure Ecclesiastico Orientali*, vol. I, Grottaferrata (Rome): Typis Monasterii Exarchici Cryptoferratensis, 1948, p. 77: "Antimensia solus, pro universo patriarchatu, consacrat. (Ita fert Melkitarum ius)." LÜBECK, *op. cit.*, p. 412, observes that the Melkites differ from the practice of the Greek mother-Church in this matter, and that the exact time of origin of Melkite local custom is unknown: he adds that the Bishop of Aleppo has consecrated antimensia on his own without delegation of the Melkite Patriarch, it would seem that this reserved right of the Patriarch is not recognized by the whole Melkite Episcopate. "Abweichend hier-

authority¹⁸ were never approved by the Holy See and can be considered, as he himself remarks about them elsewhere,¹⁹ only as witnesses to the traditions and customs among the Melkites. Thus, Fr. Martimort is incomplete when he says that antimensions are "blessed by the Patriarch."²⁰

6. In regard to Oriental Catholics, the *motu proprio* of Pope Pius XII, *Cleri Sanctitati* (June 2, 1957) containing the codification of the Oriental Canon Law concerning Persons, has the following:

"Canon 285, 1. Patriarchs enjoy the following privileges and faculties, if particular law gives them the same: 1° to commit to a Priest, who has been raised to some particular dignity, the blessing of churches and altars, the conferring of minor orders, and the consecration of chalices, patens, and tablets."²¹

It would seem that this does not include the Byzantine Rite because 1) there is no particular law conferring this privilege upon Byzantine Patriarchs; in fact from the Melkite custom cited by Cardinal Coussa above, the tendency²² would seem to be to restrict the right of

von wird in der melchitischen Kirche die Weihe der Antimensien nicht mehr von den Bischöfen vorgenommen. Diese ist vielmehr zu einem Reservatrechte des Patriarchen geworden. Seit wann, lässt sich nicht mit Genauigkeit bestimmen: fixiert erscheint dasselbe erstmals auf der melchitischen Nationalsynode von Qarqafe (1806). Wie lange zuvor aber bereits der melchitische Patriarch *de facto* dieses Recht ausgeübt hatte, ist nicht mehr zu ermitteln. Hervorgehoben zu werden verdient noch, dass naturgemäss der Patriarch auch einen seiner Bischöfe zur Konsekration von Antimensien bevollmächtigen kann. Über in einem solchen Falle darf nicht der Name des Konsekranten auf die Antimensien eingetragen werden, sondern nur derjenige des delegierenden Patriarchen."

¹⁸ Synodus SS. Salvatoris Melkitarum, an. 1790, sess. 25, litt. m); Synodus Ain-Trazenis Melkitarum anno 1911 (sic), n. 180.

¹⁹ COUSSA, *op. cit.*, p. 144.

²⁰ A. G. MARTIMORT, *L'Eglise en Prière* (3ème édition revue et corrigée), Tournai: Desclée & Cie., 1965, p. 180: "Cependant les Orientaux se contentent d'un *antimension*, étoffe ornée, bénite par le patriarche, comportant un sachet des reliques."

²¹ AAS, 49 (1957), 433-603: "Can. 284: I. Patriarchis, si iure particulari ipsis tribunatur, sequentia insuper privilegia et facultates competunt: 1° Committendi presbytero, in dignitate constituto, ecclesiarum altariumve benedictionem, minorum ordinum collationem, calicum, patenarum, tabularum consecrationem."

²² At least among the Melkites.

consecrating antimensia even further, to the Patriarch himself and much less to a simple priest; 2) the canon uses the expression "Tablet" which seems to refer to the wooden portable altar of the Syrian tradition²³ and not to the antimensia, an interpretation which is further substantiated by the fact that the canonical sources cited under the canon refer to a Lebanese Synod of the Maronites²⁴ held in 1736, and not to any Byzantine discipline.²⁵

In the preparatory schemata for the codification of the section "Concerning Sacred Things" (De Rebus) of the Byzantine Catholic

²³ The portable altar of the Syrian tradition is a small tablet of wood, without relics, consecrated with Chrism by a Bishop, and having written on it in the form of a cross: "The Holy Trinity has consecrated this 'tablit' in the year by the hands of the Bishop. N.N.:" cfr. BRAUN, *op. cit.*, I, p. 519; BRIGHTMAN, *op. cit.*, p. 569; KOROLEVSKIJ, *op. cit.*, p. 498; FAES, *op. cit.*, pp. 66-68; RAHMANI, *op. cit.*, pp. 47-49. In the Alexandrian tradition (Copts and Ethiopians), wooden tablets, without relics, consecrated with Chrism by a bishop and bearing incised inscriptions and decorations are also used; cfr. BRAUN, *op. cit.*, I, pp. 97-100 (includes a drawing of Coptic tablet on p. 99); ALFRED BUTLER, *The Ancient Coptic Churches of Egypt*, 2 vols., Oxford: The Clarendon Press, 1884, vol. I, p. 3 and passim; BRIGHTMAN, *op. cit.*, pp. 569-570; RAES, *op. cit.*, pp. 68-70. SALAVILLE, *Introduction*, pp. 152, 157. Cfr. below, p. 431.

²⁴ The Maronites, who live chiefly in Lebanon and who are all Catholics, follow a Rite which has its origins in the Western branch of the Syrian Rite; cfr. DONALD ATTWATER, *The Christian Churches of the East*, volume I: *Churches in Communion with Rome* (revised edition; Milwaukee, Wisconsin: The Bruce Publishing Co., 1961, pp. 158-162; ALPHONSUS RAES, S.J., *Introduction in Liturgiam Orientalem*, Rome: Pont. Institutum Orientalium Studiorum, 1947, pp. 11-12. Thus VICTOR J. POSPISHIL, *Code of Oriental Canon Law: The Law on Persons, an English Translation and Differential Commentary*, Philadelphia: America Press, 1960, p. 143 comments on Can. 285, 1° of *Cleri Sanctitatis* cited above: "Such faculties are granted by particular law to the Patriarch of the Maronites, that group among Orientals which was longest under Latin Rite influence. He can permit to simple priests to consecrate churches and altars... Particular law granting such privileges to the Patriarch can be enacted also in the future, although the granting of such authority to simple priests by a jurisdictional act, and not through ordination (cheirotonia) or benediction (cheirotesia), is against the tradition of the Christian East."

²⁵ It must be remembered that *Cleri Sanctitatis*, which forms part of the projected *Oriental Code of Canon Law*, is "over-ritual law" and includes all the Oriental Rites and not just the Byzantine Rite; therefore some things found in it may be in contrast to the authentic Byzantine discipline and that is why allowances are made for particular law; cfr. MELETIUS M. WOJNAR, O.S.B.M., *The Code of Oriental Canon Law De Ritibus Orientalibus and De Personis* Washington, D.C. The Catholic University of America Press, 1959, pp. 1-9.

Discipline, not yet promulgated, the consecration of antimensia is strictly limited to a Bishops. ²⁶

7. Suming up the above, then, we may state the following :

1) The consecration of the antimensia is the right of all diocesan Bishops.

2) However, the consecration of antimensia does not seem to exceed the consecratory powers of the simple priest delegated by the local ordinary for this purpose.

3) But the nearly constant tradition of the Byzantine churches repudiates the fittingness of the consecration of antimensia by a simple priest, outside the case of extreme necessity.

II. FORMALITIES OF THE RITE OF CONSECRATION

A. Occasion and Composition of Ceremonial for Consecration

1. The early Canonists and Commentatos, such as Theodore Balsamon ²⁷ and Manuel, Patriarch of Constantinople ²⁸ testify that antimensia were consecrated only upon the occasion of the consecration of a fixed altar and church, since in the primitive rite they were made from the cloths used by the Bishop to dry the fixed consecrated altar after it had been anointed with scented wine and Holy Myron (Chrism) on the

²⁶ Cfr. *Codificazione Canonica Orientale*, tom. VI (cc. 1012-1254) : C. Pascalef (Prot. N. 224/33 ; Bulgari) in regard to the Bulgarian Discipline, remarks on p. 2: "It is the Bishop alone who has the power to consecrate antimensia" ("C'est l'évêque seul qui a le pouvoir de consacrer les antimensia.") Cyril Koralevskij (Prot. N. 254/33 ; *Disciplina Bizantina in Generale e Greci*), p. 15 says apropos the Byzantine Rite in general, and the Greek branch in particular : "The consecration of antimensia is *exclusively* reserved to the Bishop, and if any Archimandrites have ever consecrated antimensia it was done by abuse... it was contrary to all the oriental tradition and it is to be hoped that it will never be re-established."

²⁷ Ca. 1170 A.D. ; P.G. 137 : 613-616 : "Antimensia are made by Bishops when they consecrate a church."

²⁸ XIII, c. ; P.G. 119 : 809 : "We know that antimensia are made after the consecration of a church by a Bishop, from the cloth which was used on the altar, which is cut into pieces and signed (by the Bishop) and given to Priests, without which they cannot offer the Sacrifice ;" cfr. also the *Notes of William Beveridge* (*Guill. Beveregii notae*), P.G. 137 : 613-616.

occasion of its solemn consecration by the Bishop.²⁹ In fact, John of Kitros condemns severely the consecration of antimensons outside the the consecration of a fixed altar and Church, which shows that this practice was already known, saying :

“It is not permitted to make antimensia in any other way except during the hallowing³⁰ of a new church ; those are mistaken who through innovation prepare them in any other way, becoming transgressors of ecclesiastical traditions and offering, as it is said, gifts which are not truly gifts but instead useless.”³¹

By the time of St. Symeon of Thessalonica (d. 1429), however, the consecration of antimensia even apart from the consecration of a fixed altar was already in common use.³² It is easy to understand the necessity for this as (unconsecrated) oratories multiplied while on the other hand, there already existed enough consecrated churches and not many new ones were being built and hallowed ; consequently the demand for antimensia could not keep up with the supply to be had on the now rare occasion of the consecration of an altar. This new ceremony, as we will see below, imitated in almost all particulars the consecration of fixed altars.

2. Regarding the composition of the Byzantine Order for the Consecration of a Fixed Altar, Archimandrite Placidus De Meester, O.S.B., distinguishes in his monumental study, *Rituale-Benedizionale Bizantino*,³³ three distinct types of offices, which may be classified as follows :

²⁹ It should be noted that the consecration or “hallowing” of a church in the Byzantine Rite, just as in the Latin Rite, always includes the consecration of the fixed altar by the Bishop, and so sometimes the terms consecration of churches and consecration of altars are used synonymously. Cfr. DE MEESTER, *op. cit.*, pp. 159-160, 233-234.

³⁰ KIWICZ, *op. cit.*, p. 45 prefers “hallowing” as the English translation of the Greek “Kathierosis” (καθιέρωσις) and the Paleoslavlic “osvjaščjenije” (освящение) ; for his reasons cfr. *op. cit.*, pp. 45-54 ; in brief, he opts for “hallowing” because this word can comprise the multiple acts which can be grouped under *kathierosis* and *osvjaščjenije*, such as the consecration, dedication and opening of a church ;

³¹ P.G. 119 : 976. Cfr. also AMANIEU, DDC, col. 586 ; Pétridès, EO, p. 195.

³² Cfr. SYMEON OF THESSALONICA, P.G. 155 : 313, 332 ; also DE MEESTER, *op. cit.*, p. 234.

³³ *Op. cit.*, DE MEESTER, pp. 233-239.

1) The *Allation Type* because it is contained in the *Codex Allatianus* and related Mss. of the XIV–XV c. ; ³⁴ this type was published by James Goar in his *Euchologion* (Venice, 1730). ³⁵

2) The *Sinaitic Type* which is contained in the *Codex Sinaiticus* N. 993 (XVI c.) ; ³⁶ the ceremony described by St. Symeon of Thessalonica ³⁷ and that presently used by the Russian Church ³⁸ closely resemble the Sinaitic Type.

3) The *Greek–Venetian Type* because this type is found in the Venetian editions ³⁹ (XVII–XIX cc.) of the Greek Euchologion, and reproduced by Goar ⁴⁰ as the Office used by the Greek Church at his time ; this type was adopted by the Roman edition ⁴¹ of the Greek Euchologion.

³⁴ *Loc. cit.*, pp. 234–239.

³⁵ GOAR, *op. cit.*, pp. 518–519 ; on p. 518 Goar notes that of the ancient MSS. known to him, only the *Codex Allatianus* contains an office for the consecration of antimensia apart from the hallowing of a church. The ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ (*Euchologion to Mega*–Greek, meaning “large Prayer–Book”) is a liturgical book of the Greek Church (Catholic and Orthodox), a combination Missal–Pontifical–Ritual, in which the Office for the consecration of antimensia is found. Its equivalent in the churches using Paleoslav is the Чиновникъ (činovnik – book of services). Sometimes extracts from these books, containing blessings and occasional services performed by priests are called in Greek ΕΥΧΟΛΟΓΙΟΝ (*Euchologion* – without the title “large” or “great” – ΤΟ ΜΕΓΑ) or in Paleoslav : Требникъ (Trebnik : “That which is *needed* to celebrate”).

³⁶ DE MEESTER, *op. cit.*, pp. 235, 237–238 : “which, of the various types, resembles most closely the consecration of a fixed altar.”

³⁷ P.G. 155 : 332–333 ; cfr. also DE MEESTER, *op. cit.*, p. 239.

³⁸ The Russian ceremonial for the consecration of antimensia outside of the consecration of a fixed altar is much longer than the corresponding Greek Office and is very similar to that described by Symeon of Thessalonica ; thus, as in many other cases, the Russian Church has preserved the more primitive practices originally inherited from the Greek Church – DE MEESTER, *op. cit.*, p. 235 ; Pétridès, DACL, col. 2326 ; Pétridès, EO, p. 201.

³⁹ While under Turkish occupation, the Greek Church was prevented from printing any books in Greece ; many Greeks fled to Italy and particularly to Venice where they set up Greek printeries in which liturgical books for the whole Pétridès, DACL, col. 2326 ; Pétridès, EO, p. 201. We might further note that the Russian Church follows the Typikon of St. Sabbas (of Jerusalem) as did all the branches of the Byzantine Church until the publication of the “Typikon of the Great Church (of Constantinople) which was an innovation introduced into the Patriarchate of Constantinople at the end of the XIX c. Cfr. ALEXANDER SCHMEMMANN, *Introduction to Liturgical Theology*, trans. A. E. Moorhouse, London : The Faith Press, Ltd., 1966, passim.

⁴⁰ Goar, *op. cit.*, pp. 517–518.

⁴¹ Cfr. DE MEESTER, *op. cit.*, p. 235, also ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ Rome : Tipografia Polyglotta (Vaticana), 1873, pp. 328–330.

Today, antimensia may be consecrated either on the occasion of the consecration of a fixed altar during the ceremonies for the hallowing of a church, or outside of these circumstances ⁴² by means of a special rite which imitates the consecration of an altar and is contained in the Byzantine Equivalents of the Pontifical. ⁴³

B. Preparations Necessary for the Consecration

The following objects are to be prepared for the consecration of antimensia :

1. The antimension or antimensia which is/are to be consecrated : a piece or pieces of linen or silk with the Deposition from the Cross and/or entombment depicted upon them, and the other details mentioned above in chapter three. ⁴⁴

2. Small cloth bags which will be used to contain the relics ; as we will see below, these may either be sewn to the antimensia before or during the ceremony of consecration. It is more practical to do so beforehand both to have the aid of skilled feminine hands (only major clerics may touch an antimension after consecration) ⁴⁵ and also to save time if there are many.

3. Particles of authentic Sacred Relics of one or more Sainted Martyrs. ⁴⁶

⁴² The Greek Church in modern times makes little use of the ceremony for the consecration of antimensia outside the consecration of a fixed altar, whereas the Russian, Ukrainian, and Ruthenian Churches make extensive use of it. Cfr. DE MEESTER, *op. cit.*, p. 159 ; Nikolskij, *Ustav*, p. 707 ; *Pedalion*, pp. 437-438 ; Pétridès, DTC, Col. 1391 ; SHIPMAN, *op. cit.*, p. 564.

⁴³ Cfr. DE MEESTER, *op. cit.*, pp. 174-181, 233-239 ; KIWITZ, *op. cit.*, pp. 30-41 ; LÜBECK, *op. cit.*, p. 413 ; Pétridès, DTC, col. 1391 ; Pétridès, EO, pp. 200-202. Also cfr. above p. 64, note 35.

⁴⁴ Cfr. above, pp. 33 ff. Sometimes a special dignitary, experienced in these matters, is entrusted with the task of preparing the unconsecrated antimensia and the materials necessary for their consecration. In the Great Church (Constantinople) this is the ἀρχὸν τῶν ἐκκλησιῶν (archon tōn ekklesiōn – overseer of the church, or “ecclesiarch”) – Pétridès, EO, p. 199. In the Russian Church it is the Ключарь (klyučar – Sacristan or “keykeeper”) or an experienced priest to whom this honor falls according to the choice of the bishop – NIKOLSKIJ, *Antimins*, ch. IX ; Archpriest ALEXIOS MALTZEW, *Begräbnis-Ritus und einige specielle und alterthumliche Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes* (Berlin : Karl Siegismend, 1898), part II, p. 144.

⁴⁵ Cfr. below, pp. 141-144.

⁴⁶ Nothing is mentioned about requirements of authentication – this concept is not as developed as in Latin Rite Canon Law. Cfr. above pp. 53-54.

4. Holy Myron (Chrism) ⁴⁷ and a small brush or rod to be used to apply the Myron to the antimensia.

5. Wax-mastic ⁴⁸ and some means to heat the same if necessary to make it more pliable (otherwise it can be warmed in the hands of one of the assistants who works it with his fingers until soft enough).

⁴⁷ The Holy Myron, is the Sacred Chrism of the Byzantine Rite, composed of olive oil, balsam (balm), and about 55 other herbs, flowers, and essences painstakingly prepared (it must be cooked continuously, day and night, while the Holy Gospels are read over it, from Holy Monday morning until Holy Wednesday afternoon). It is consecrated by the Patriarch (or a Bishop in those branches of the Byzantine Rite not subject to a Patriarch) during the Divine Liturgy on Holy Thursday. Myron means "perfume" in Greek, and the Byzantine Myron is very fragrant. Cfr. L. PETIT, "Composition et consécration du saint-chrême", *Les Echos d'Orient*, III (1899-1900), pp. 129-142. The Holy Myron is applied to the antimension by the Bishop who consecrates it, not with his thumb, but with a small brush or rod; thus: Чиновникъ Архидіеяскога Священнослужения (Činovnik Arkhierejskago Svjaščennosluzhenia), Jordanville, New York: Holy Trinity Monastery Press, 1965, pp. 136, 141; *Consecration et Inauguration d'Une Eglise Selon Le Rituel De L'Eglise Russe*, Chevtagne: Monastère de Chevtagne, 1957, p. 26; ISABEL FLORENCE HAPGOOD, *Service Book of the Orthodox-Catholic Apostolic Church* (III ed.), Brooklyn, New York: Syrian Antiochean Orthodox Archdiocese, 1956, p. 493; MALTZEW, *op. cit.*, pp. 115, 129; G. MONTAGUE, "Use of the Antimension", *Irish Ecclesiastical Review* (V Series), 73 (May 1950), p. 456 mistakes the Greek word Μύρον (myron) for σμύρνα (smyrna: Myrrh) when, speaking of the consecration of the Byzantine antimension, he says: "...it is anointed three times with myrrh".

⁴⁸ Wax-mastic (Greek Κηρομαστική - *Keromastike*), (Slavonic Воскома-стѣкъ - *Voskomastik*), (Latin *Ceromasticum*) is a type of cement used to enclose the relics and fix them firmly in the small bags. Sometimes the cloth bags are also affixed to the antimensia with wax-mastic but this is now rare because it is safer to sew the cloth sacks to the antimensia. The wax-mastic is made by heating together pure bees-wax, mastic (a resin from the tree *Pistacia Lentiscus* cultivated principally on the island of Chios, Greece; it is much prized by the Greeks as a natural chewing gum), myrrh, aloes, frankincense (olibanum), and marble dust. Some Rose oil or essence (Attar of Roses), is often added. The amount of wax should be approximately equal to the weight of the other substances taken together, which, among themselves, should be of equal quantities. They are melted and boiled together for about 20 minutes and then allowed to cool. The wax-mastic, according to the proportion of the ingredients, should remain somewhat flexible and adhesive, easily workable with the heat of the hands; it should not be so soft as to melt with the heat of the summer nor so stiff as to crack easily with the cold of the winter. Cfr. Činovnik (Jordanville), pp. 136-137; *Consecration Et Inauguration D'Une Eglise Selon Le Rituel De l'Eglise Russe*, *op. cit.*, p. 17; DE MEESTER, *op. cit.*, pp. 185, 189; GOAR, *Euchologion*, pp. 493, 655-656; KOROLEVSKIJ, *op. cit.*, p. 498; GAETANO MORONI, "Corporale", *Di-*

6. Rose-water⁴⁹ or good church wine⁵⁰ or both⁵¹ in container(s) with aspergil for sprinkling the same after it has been blessed.

zionario di Erudizione Ecclesiastica (Venice: Tipografia Emiliana, 1842), vol. XVII, p. 248; Nikolskij, *Ustav*, p. 800; SALAVILLE, *Introduction*, pp. 133-134. A. J. SCHULTE, "Altar", *Catholic Encyclopedia* (New York: Robert Appleton Co., 1907), vol. I, p. 348, quotes Neale (JOHN MASON NEALE, *A History of the Holy Eastern Church*, London: Joseph Masters, 1850, p. 187; this work was inaccessible to me) as saying: "the antimins is stiffened with a mixture of relics and wax or fragrant gum pounded together;" this statement would seem to be mistaken: while clearly referring to the wax-mastic, it implies that this is used to stiffen the whole antimimension and not just to enclose the relics in the small pouch; furthermore, the relics are *not* pounded together with the other ingredients; the wax-mastic consists of a mixture of wax *and* fragrant gums (including mastic). From the list of the ingredients of which the wax-mastic is composed, it may be seen that the important ingredients are wax, mastic and perhaps marble dust (which acts as binder and renders the mixture more rodent and insect resistant) to form a useful and pliable cement; the other ingredients have symbolic value: 1) the antimimension, as we mentioned above, represents the Burial Shroud of Christ, and thus in the wax-mastic are mixed myrrh and aloes such as were used to prepare the Body of our Lord for burial (*John*, 19: 39) and marble dust as a symbol of the rock-hewn sepulcher and the stone which closed it. The other fragrant substances also symbolize the sweet spices used to anoint Jesus' Body. 2) The adhesive quality of the wax-mastic symbolizes Christ's love for and union with man. Thus ST. SYMEON OF THESSALONICA, P.G. 155: 312 (who is the first to specifically mention the use of wax-mastic); cfr. also DE MEESTER, *op. cit.*, p. 185; HARGOOD, *op. cit.*, p. 614 and above pp. 21-22, 52.

⁴⁹ The modern Russian Euchologia and the Sinatic Type of formulae prescribe rose-water, called "rhodostamos" (Greek *ῥοδοσταμός*, Slavonic *родостама - rodostamata*); cfr. Cinovnik, p. 136; DE MEESTER, *op. cit.*, pp. 186, 196, 238; MALTZEW, *op. cit.*, p. 115. If authentic rose-water is unavailable, a substitute may be made by shaking up together water and a few drops of rose-essence.

⁵⁰ ČINOVNIK, *loc. cit.*, and MALTZEW, *loc. cit.*, (therefore modern usage of Russian Church) mention "good church-wine" as a substitute for rose-water where this is unavailable. Cfr. also DE MEESTER, *op. cit.*, pp. 186, 196. The church-wine (altar wine) used by the Russian Church (and the Byzantine Church in general), is always *red* wine, as befits the Eucharistic symbolism; cfr. Nikolskij, *Ustav*, pp. 802, 814, 818.

⁵¹ Some sources mention perfumed wine (probably a mixture of wine and rose-water) which they call *οἶνᾰθῆ* (oinathē), in contradistinction to ordinary wine *οἶνος* (oinos), thus: *Consecration Et Inauguration D'Une Eglise Selon Le Rituel De L'Eglise Russe*, *op. cit.*, pp. 9.23-25; ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ, *op. cit.*, pp. 186, 235. Others mention explicitly a mixture of wine and rose-water; HARGOOD, *op. cit.*, pp. 493, 497, 498, 614; HIEROMONK ANTHONY KOREN, S.J., *Как Святить Храм и его Принадлежности (Kak Svjatit Khram i Jevo Prina-dlježnosti*; mimeographed; Rome: Pontificum Collegium Russicum, 1962),

7. *Euchologion* or *Činovnik* (i.e. Byzantine Pontifical).⁵²

8. A cloth apron⁵³ for the Bishop to wear over his vestments to protect them, and suitable cloths and/or sponges⁵⁴ to wipe up stray Myron, blessed aromatic wine, etc.

9. Pen and ink with which the Bishop will sign the antimensia at the end of the ceremony.⁵⁵

pp. 11, 14, 17, 18; *Требникъ* (*Trebnik*: "ritual"; *Recensio Vulgata pro Russis, Bulgaris, Serbis*; 5 vols.; Vatican City (Rome): Libreria Editrice Vaticana (Press of Italo-Greek Monastery of Grottaferrata), 1945-1953), vol. III (1951), pp. 173, 182, 183.

⁵² The *Echologion*, as we noted above on p. 103, is the Greek Byzantine Missal-Pontifical-Ritual. The Slavonic recension of the Byzantine Pontifical is called the *Činovnik*. While the Greek *Euchologion* contains both the service for the hallowing of a Church (and hence the consecration of antimensia on the occasion of the consecration of a fixed altar) and also that for the consecration of antimensia apart from the consecration of a fixed altar, the Slavonic *Činovnik* contains the consecration of antimensia apart from a fixed altar but omits the hallowing of a church; this latter ceremony is to be found in the *Trebnik* (Ritual) and also published separately as an extract. Cfr. Kiwicz, *op. cit.*, pp. 23-24; KOREN, *op. cit.*, pp. 1-2, 10.

⁵³ Called in Greek *σάβανον* (*savanon*) and in Slavonic *Срачица* (*sračica*); it is a white cloth (silk for Bishops; linen for concelebrating Priests) apron fastened with three pairs of ribbons or cord: around the neck, around the chest, and around the waist; this apron reaches to the feet and preserves the Bishop's vestments from being soiled. It was already used in the time of St. Symeon of Thessalonica (d. 1430), who treats of its symbolism (P.G. 155: 309). Cfr. DE MEESTER, *op. cit.*, pp. 184, 191; GOAR, *op. cit.*, pp. 305-306, 602-668; HARGOOD, *op. cit.*, pp. 494, 613; Nikolskij, *Ustav*, p. 6, 805, 813; SALAVILLE, *op. cit.*, p. 157. In the *ČINOVNIK*, *loc. cit.*, and MALTZE W, *op. cit.*, pp. 116-117, the *sračica* is called a *лѣнтионъ* (*lention*: towel) and two towels are fastened around the Bishop's arms also; Nikolskij, *Ustav*, p. 813 equates the *sračica* and *lention*, and gives also the name *запонъ* (*zapon*).

⁵⁴ These cloths and/or sponges are often cut up into pieces after the ceremony and given to the assisting clergy and faithful as sacred souvenirs. Cfr. DE MEESTER, *op. cit.*, pp. 222-223, *Consecration Et Inauguration D'Une Eglise Selon Le Rituel De L'Eglise Russe*, p. 25; SALAVILLE, *op. cit.*, p. 156. Cfr. also below, p. 79.

⁵⁵ Special rubber-stamps can be made up to record the year, month and date, and the name and title of the Bishop consecrator, but afterwards the Bishop should sign each antimensia by hand. One supposes that a stamp bearing the signature of the Bishop could be used in the case where there is a great quantity of antimensia to be signed, but this would seem to be less consonant with the tradition requiring the signing of each antimension by the Bishop him-

C. The Ceremony of Consecration

1. In the primitive rite,⁵⁶ the antimensia were made from the pieces of cloth used to wipe the altar after the Bishop had anointed it with blessed aromatic wine and Holy Myron; these were cut into suitable pieces and signed by the Bishop⁵⁷ without any special prayers or ceremonies, except that they remained on the newly consecrated fixed altar for seven days while the Divine Liturgy was celebrated on them.⁵⁸

self, as mentioned above, p. 68. The ink should be permanent and waterproof, if possible. A laundrymarking pen with fine enough point would serve well.

⁵⁶ For primitive rite, cfr.: *Reply of Patriarch Manuel Charitopolos of Constantinople to Metropolitan Romanos of Dyrrachium*, P.G. 119: 809; WILLIAM BEVERIDGE, *op. cit.*, P.G. 137: 613; SYMEON OF THESSALONICA, *op. cit.*, P.G. 155: 313, 316; AMANIEU, *op. cit.*, col. 586-587; BRAUN, *op. cit.*, I, pp. 746-748; DE MEESTER, *op. cit.*, pp. 195-197, 523; LÜBECK, *op. cit.*, pp. 408-409, 411; Pétridès, EO, pp. 197-200; PETROVSKIJ, *op. cit.*, col. 800; RAES, *op. cit.*, p. 61.

⁵⁷ The word used by Patriarch Manuel Charitopoulos (*op. cit.*, P.G. 119: 809) is γραφομένου (graphomenou), which may signify "signed (written upon)" or "painted" in Byzantine Greek; in Migne (P.G. 119: 810B) it is translated by the Latin word "scripto" with a variant reading of "picto"; however it would seem logical to prefer the meaning "signed" or "inscribed" by the Bishop, as one would not imagine that the Bishop would attend to the artistic or iconographic amenities. Pétridès (EO, p. 196) seems to prefer the latter interpretation while De Meester (*op. cit.*, p. 233) simply says: "The pieces (of cloth) were ornamented with some design or picture to indicate their new use." "Si ornavano i pezzi di qualche disegno o pittura per indicare loro nuovo uso." De Meester does not mention whose task it is to ornament the antimensia. Cfr. also AMANIEU, *op. cit.*, col. 586. We have seen above that from the XVIII century on, it became common to prepare antimensia beforehand with printed images and inscriptions. For some reason which he does not explain, Professor Lübeck twice (*op. cit.*, pp. 406, 407) refers to above mentioned details given by Romanos, Metropolitan of Dyrrachium in his question to Patriarch Manuel, as a description of a "local Rite"; yet it seems unusual to the present writer that in his reply, Patriarch Manuel does not mention that this method of preparing antimensia was unknown in Constantinople; Romanos seems to take it for granted that this rite was well-known for he says (P.G. 119: 809): "We know that antimensia are made, after a Bishop has performed a dedication (of a Church), from the cloth which was used around the altar (to wipe the altar), which is cut into pieces, inscribed, and given to priests: and without these they cannot perform the Sacrifice. Where these (antimensia) are lacking, what is to be done so that priests do not have to remain without celebrating the Holy Mysteries?" (Manuel replies that antimensia are only necessary on non-consecrated or doubtfully consecrated altars).

⁵⁸ Cfr. JOHN OF KITROS, *op. cit.*, P.G. 119: 976; MATTHEW BLASTARES, *op. cit.*, P.G. 144: 1060. According to the Byzantine mystique, the antimensia

Matthew Blastaris, in his *Syntagma* (1335 A.D.) is the first to note that the antimensia received a separate unction with Holy Myron (rather than merely being used to wipe up the Chrism with which the fixed altar was consecrated); ⁵⁹ as we have seen in our section on the *Ornamentation and Inscriptions (on the Antimension)*, ⁶⁰ it is at this time that the antimensia become more ornate, and it was no doubt felt necessary to prepare them in a special manner beforehand and thus they could no longer be used for wiping the altar for fear of ruining them – hence the necessity for a separate anointing.

2. St. Symeon, Archbishop of Thessalonica (d. 1429) describes in his *Concerning the Holy Temple and its Consecration*, ⁶¹ the late medieval rite for consecrating antimensia: the Bishop prays for the descent of the Holy Spirit upon the antimensia; he then washes and sprinkles them, ⁶² and anoints them (with Holy Myron) three times in the form of

(and other objects) are consecrated or blessed on a consecrated altar because they draw their "sanctification" from the altar itself. Thus John of Kitros (*loc. cit.*) explains antimensia and the sanctification residing in them: "They are placed on non-consecrated altars, because it is from the antimension that the non-consecrated altar and the sacrifice offered receive their blessing. An altar, once consecrated, sanctifies by itself gifts which are not holy in themselves. The word of the Lord in the Gospel is a witness to this when He says (*Mt.* 23: 17–19) that the altar and the temple are greater than the gifts and than the gold, for one sanctifies the gifts and the other the gold. If, therefore, a church is not consecrated, the sanctifying power (ἡ ἁγιαστικὴ δύναμις) of the antimension supplies for this deficiency. This is why it is never permitted to celebrate the Sacrifice without an antimension in a non-consecrated church: for how can the altar sanctify the gift, it has not itself been sanctified?" This explains why the antimensia must be consecrated upon an altar which itself has been consecrated and why it is preferable to leave them on the altar for seven days. Cfr. also LÜBECK, *op. cit.*, pp. 405, 413; Pétridès, *EO*, pp. 195, 200, 202; RAES, *op. cit.*, p. 61. Cfr. below, pp. 78–79.

⁵⁹ Cfr. MATTHEW BLASTARIS, *op. cit.*, P.G. 144: 1288.

⁶⁰ Cfr. above, pp. 37 ff.

⁶¹ ΠΕΡΙ ΤΟΥ 'ΑΓΙΟΥ ΝΑΟΥ. especially ch. 127 (P.G. 155; pp. 332–334).

⁶² In imitation of what is done to the fixed altar itself when it is consecrated. Later, as we have seen, the antimensia were no longer used to wipe the altar nor washed because of the danger of obliterating the already prepared design and inscriptions; thus Nikolskij (*Ustav*, p. 803) after saying that when consecrating an antimension everything is done to it which is done to a fixed altar at its consecration, notes the following exception: "Thus antimensia, being made of cloth, are not washed like the altar, but are sprinkled instead, for fear of damaging (cancelling out) the holy image on it." Cfr. also S. DIOMIDOV, *Ukazatiek arkhijerejskij služenij* (Samara: 1915), p. 184.

a cross ⁶³ while he sings "alleluia." Particles of Sacred Relics are anointed with Holy Myron and placed in a small cloth beg which is then sewn to the eastern side of the antimensia. ⁶⁴ Symeon also describes other pieces of cloth sewn to the antimension, of which modern usage conserves only the most jejune vestiges, as will be discussed below under Ch 5., *Use of the Antimension, I. material aspect*. ⁶⁵ He also mentions that the Consecrator wears an apron over his vestments. ⁶⁶ As we have seen before, Symeon declares that all that is done to the Holy Table (fixed Altar) at its consecration is done to the antimension also. ⁶⁷

⁶³ Goar (*op. cit.*, p. 517) and, as we shall see below, the modern Pontificals specify that these crosses be made with the Holy Myron in the center of the top surface of the antimension and one on each side (i.e. left and right) of the top surface (observe). Cfr. also Nikolskij, *Ustav*, p. 814.

⁶⁴ I.e. on the part farthest from the priest. PETROVSKIJ, *op. cit.*, col. 801, mentions that the cloth bag may be sewn either to the observe or to the reverse side of the antimension; it is usually sewn to the reverse (underside) in modern times. Cfr. above, p. 52.

⁶⁵ See p. 105 ff. (already mentioned in the section on material pp. 36-37).

⁶⁶ Cfr. p. 68, note 53, Above.

⁶⁷ P.G. 155 : 313, 333. Cfr. also : MATTHEW BLASTARIS, *op. cit.*, P.G. 144 : 1060 ; DE MEESTER, *op. cit.*, pp. 233-234, 237 ; Nikolskij, *Ustav*, p. 803. The ceremonies used in consecrating the altar (and therefore also the antimension), especially the ablutions, the anointing with Myron, and the celebration of the Holy Mysteries upon it, are compared by the Byzantine commentators to the reception of the Sacraments of Christian Initiation (Baptism, Confirmation and Eucharist). Thus Nicholas Cabasilas, Metropolitan of Thessalonica (d. 1371), in his *Concerning Life in Christ* which treats of the Sacraments of Christian Initiation, in Book 5 (P.G. 150 : 625-628) compares the rites of sprinkling the altar and antimensia with wine and rose water, and the anointing of the same with Holy Myron (Chrism), with the Baptism and Confirmation of a Christian ; cfr. also : *Consecration et Inauguration d'une Eglise*, etc., p. 24 ; HAPGOOD, *op. cit.*, p. 614 : "As the Temple is fashioned after the image of our bodies, which are the temple of God (2 Cor. vi. 16) and members of Christ (1 Cor. xii, 27), that rite which is performed at the Consecration resembles holy Baptism and holy Chrismation (Confirmation). Therefore at a Consecration, rose-water, the holy Chrism, white garments, and tapers are used ; and the building, like the font, is compassed about in procession) Symeon of Thessalonica (d. 1430), interprets (P.G. 155 : 316) the wine as a symbol of that which Melchisedech offered, the rosewater as the unguent of the sinful woman, and the use of Myron as the anointing of the Body of Christ for the grave." H. Leonard Pass (*op. cit.*, p. 341) remarks : "A study of the earliest liturgical documents, dealing with the consecration of altars, reveals the fact that in the West two types of services existed side by side — the Roman and the Gallican ; the latter, as may be

3. In regard to the modern Rite for the Consecration of Antimensia, we can give in a work of this nature only an outline ; the reader is directed to the Byzantine Pontificals of the various usages ⁶⁸ and to

expected, closely resembling the Byzantine formulae of dedication. Briefly, it may be said that the Roman rite is of a funerary character, while the Gallican and Eastern rites resemble the ceremonies of Christian initiation." Cfr. also J. B. O'CONNELL, "Consecration of Altar", NCE, pp. 351-352.

⁶⁸ In a work of the present scope it is possible to make only a survey of the principal liturgical literature ; in accordance with this principle, at least one source for each of the main branches of the Byzantine Rite has been given below. For a more detailed study of this field, the reader will find useful as a guide to the liturgical literature the following authors : ANGEL SANTOS HERNANDEZ, *Iglesias de Oriente*, vol. II, *Repertorio Bibliografico*, Santander : Editorial Sal Terrae, 1963, pp. 362-384, 401-410, 419-426 ; 434-447, passim ; J. M. SAUGET, *Bibliographie des Liturgies Orientales* (1900-1960) Rome : Pontificium Institutum Orientalium Studiorum, 1962, pp. 22, 29, 55-56, 59-61, 67-69, 79 ; MELETIUS MICHAEL SOLOVEY, *The Byzantine Divine Liturgy, History and Commentary*, Washington, D.C. : The Catholic University of America Press, 1970, passim, esp. pp. 27-97 (cfr. also the scholarly review of this book by Fr. ROBERTAF, S.J. in *Diakonia* 8 (1973) : 164-178) ; TH. A. VISMAS and LUCAS BRINKHOFF, *Critical Bibliography of Liturgical Literature* (English edition), Nijmegen : Bestelcentrale der V.S.K.B. Publ., 1961, pp. 67-71 ; also DE MEESTER, *op. cit.*, pp. IX-CVII, 149-164, 166-244 ; KIWITZ, *op. cit.*, pp. 15-24, 30-44. The following are the principal liturgical books consulted for the present work. For the Greek Church : ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ (Euchologion to Mega) (Greek Orthodox ; ed. Nicholas Pan. Papadopoulos) Athens : Michael I Saliveros, 1927, pp. 243-245 ; ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ (Euchologion to Mega) (Greek Catholic), Rome, Vatican Polyglot Press, 1873, pp. 228-330 ; GOAR, *op. cit.*, pp. 517-522, 655-671. For the melkite Church : *The Great Euchologion* (in Arabic), Jerusalem : Franciscan Fathers Press, 1865, pp. 207-210. For the Syrian Orthodox Church : *The Larger Book of Needs* (in Arabic, translated and compiled by Raphael Haweeny, Bishop of Brooklyn and Head of the Syrian Greek Orthodox Mission in North America), New York : The Daily Mirror Publishing House, 1913, pp. 604-614. For the Russian Church : Чинъ Архидерейскаго Действа вожественныхъ литургий антиминовъ и Цервей (Čin Arkhijerejskago Djejsva Božestvennikh Liturij i osvjaščenie Antiminsov i Čerkvei), Moscow : 1668 ; Чиновникъ Архидерейскаго Священнослужения (Činovnik Arkhijerejskago Svjaščennoslužjenija), Warsaw : The Orthodox Metropolitan Press, 1941, fols. 46b-49b ; Чиновникъ Архидерейскаго Священнослужения (Činovnik Arkhijerejskago Svjaščennoslužjenija) Jordanville, New York : St. Job of Pochaev and Holy Trinity Monastery Press, 1965, pp. 136-146 ; Требникъ (Trebnik) Moscow : Patriarchal Press, 1956, part. II, pp. 50-81 ; for the Ukrainian Church : Требникъ (Trebnik) (Ukrainian Orthodox), Kiev : Perčersk Lavra, 1864, fols. 335-338 ; Догоднителный Требникъ (Dogolnitel'nij Trebnik : "Supplementary Ritual") (Ukrainian Orthodox, bound together

modern liturgical commentators and translators⁶⁹ for the full texts of the prayers and ceremonies ; ^{69a} we again note that the antimensia may be consecrated together with a fixed altar, or outside of this circumstance.

1. *During the Consecration of a Fixed Altar*

When antimensia are consecrated on the occasion of the Hallowing of a New Church,⁷⁰ as many antimensia as are to be consecrated, including, naturally, one which will be used for the new altar itself,⁷¹ are prepared before the ceremony together with the various materials already spoken of above.⁷²

After the Bishop and attendant Priests have fixed the wooden mensa to its columns, and washed the mensa with soap and blessed warm

with the preceeding Trebnik), Kiev, Pechersk Lavra, 1871, fols. 14-33 ; *Доголнительный Требникъ* (Dogolnitjelnij Trebnik) (Ukrainian Orthodox ; Kiev : Типографія Києво-Печерської Оупенської Лаври, 1921), pp. 17-43 ; *Служебникъ Святителскій* (Služebnik Svjatitjelskij), (Ukrainian Catholic ; ed. Alexander Bacinskij), Lvov : Lit. A. Prislak, 1886, pp. 98-102. (The Ruthenian Catholics generally use the Ukrainian Catholic Pontificals and Ritualess).

⁶⁹ In English : HAPGOOD, *op. cit.*, pp. 493-511, 613-615. In French : *Consecration et Inauguration d'une Eglise selon le Rituel de L'Eglise Russe*, *op. cit.* ; Pétridès, E.O., in German : LÜBECK, *op. cit.* ; MALTZEV, *op. cit.*, part II, pp. 114-142 ; Archpriest MICHAEL RAJEWSKY, *Euchologion der Orthodox-Katholischen Kirche*, Vienna : Druch Von L. C. Zamarski & C. Dittmarsch, 1861, pp. 143-193. In Italian : DE MEESTER, *op. cit.*, pp. 149-164, 166-244. In Russian : Nikolskij, *Ustav*, pp. 7-9, 429, 797-815. Cfr. below, pp. 400 ff.

^{69a} We have included an English translation of the Russian order for consecrating antimensia apart from the consecration of an altar, in Appendix I, pp. 277-284.

⁷⁰ For the complicated rules concerning the feast upon which a Church (and altar) may be consecrated, cfr. KIWITZ, *op. cit.*, pp. 59-64 ; let it suffice here to note that ordinarily a church is not to be consecrated on the feast of the Mystery or Saint to which it is to be dedicated because of the resultant conflict in the Divine Office. At times the ceremonies of the hallowing of a church are spread over two consecutive days : on the first day the altar and church are consecrated, and on the second day the "opening of the church", i.e. for public worship, takes place. It is more usual to perform both acts on the same day. Cfr. KIWITZ, *op. cit.*, pp. 45-54, 61-62, and below, pp. 296-297.

⁷¹ Therefore, we may note that there is normally never to be the consecration of an altar without the simultaneous consecration of at least one antimension. Cfr. DE MEESTER, *op. cit.*, pp. 187, 195, 197, 198 ; HAPGOOD, *op. cit.*, pp. 493-511.

⁷² Cfr. above, pp. 65 ff.

water, it may be dried either with sponges⁷³ or with the prepared antimensia.⁷⁴

When the altar has been washed with blessed rhodostamos,⁷⁵ the priests present the antimensia which are also washed with rhodostamos and then used to dry the altar.⁷⁶

After the Bishop has anointed the mensa and its columns with Holy Myron, he anoints the antimensia and once more uses them to dry the altar,⁷⁷ while Ps. 133 is sung. The antimensia are put aside.

At the part of the ceremony in which the Relics of martyrs are solemnly deposited under the altar, the Bishop takes a portion of the Holy Relics, and after anointing them with Holy Myron, encloses them with wax-mastic and places them in the small bags or pockets affixed to the back of the antimensia.⁷⁸

⁷³ Cfr. above, p. 68, note 54, below p. 79.

⁷⁴ It is preferable to use cloths and/or sponges for drying the altar because of the danger of ruining the antimensia (i.e. the ink used for the printing the images and inscriptions may run); cfr. above, p. 68, note 55.

⁷⁵ Cfr. above, p. 67, note 51.

⁷⁶ Again, it is preferable to sprinkle the antimensia lightly with the blessed rose water (Rhodostamos), instead of washing them with it. Cfr. above, p. 67, note 49.

⁷⁷ Again, it is preferable to use cloths and/or sponges to wipe up the Chrism. Cfr. HAPGOOD, *op. cit.*, p. 499, where she also seems to imply that the places on the altar anointed with the Chrism are not wiped at all: "Then the sacristan bringeth the Holy Chrism. The Bishop, taking the brush, anointeth the Altar, in cross-form. The Proto-deacon, saith, for the Altar, and for each corporal: 'Let us attend'. The Bishop maketh upon the Altar, three crosses, one in the middle, and one on each side, a little lower down, saying 'Alleluia' thrice, at each. And he anointeth also the pillars of the Altar, on two sides, and on the middle, and on the edges. *Thereafter the Priests take the Corporal (Corporals) and lay it (them) on the Altar, one by one, below the crosses, which are traced with the Holy Chrism, that these crosses be not erased.* The Bishop maketh three crosses on each corporal (antimins) with the Holy Chrism, which is on the altar. And when this is accomplished, Psalm CXXXIII is read."

⁷⁸ GOAR, *op. cit.*, p. 522 notes that the practical purpose for using the wax-mastic is to keep the particles of relics from deteriorating into dust and being lost. Cfr. above, p. 66, note 48. There are two different procedures which may be used for anointing the relics with Holy Myron (Chrism), encasing them in wax-mastic, and fixing them in the small cloth bag. The first method follows the Sinaitic tradition, the second the Allatian tradition. Cfr. above, pp. 63-65. The first is to place the relics in wax-mastic, anoint them with Myron, and then put them into the bag; thus DE MEESTER, *op. cit.*, p. 236; GOAR, *op. cit.*, p. 518; LÜBECK, *op. cit.*, p. 413; Pétridès, E.O., p. 201. The second pro-

The antimensia remain on the altar for seven days, and the Divine Liturgy is celebrated on them after the consecration of the altar and each day for the following seven days. After this the Bishop signs each one and they may be distributed to Priests and churches as necessity arises.

2. *Apart from the Consecration of a Fixed Altar*

The assisting priests place the antimensia to be consecrated on the altar.⁷⁹ The Bishop, fully vested as for Pontifical Divine Liturgy⁸⁰ and with an apron over his vestments, after some initial prayers, blesses the

cedure is to pour some melted wax-mastic into the cloth bag, put the relics into the bag, anoint the relics in the bag with Holy Myron or even pour some Myron in on top of the relics, and then to finally pour more melted wax-mastic over the anointed relics to fix them in the bag; thus DE MEESTER, *op. cit.*, p. 237; MALTZEV, *op. cit.*, pp. 139-140; Nikolskij, *Ustav*, p. 815; Pétridès, E.O., p. 202. From practical experience, it would seem that the former method is preferable; the second method is rather difficult when working with small objects. A procedure found very useful is the following implementation of the first method: small spheres of wax-mastic about 1/2 inch (1.3 cm.) in diameter are rolled between the fingers until soft enough to be flattened into thin disks; the small particles of relics are placed on these disks and pressed slightly into the surface so that they will not roll off the disk nor adhere to the Anointing Brush; the Bishop, using a brush, anoints the relics on the wax-mastic with Holy Myron; the disks are then folded up so that the wax-mastic completely encloses the relics and they are then inserted into the cloth bags which have already been sewn (before the ceremony) to the antimensia; a flat metal or wooden object is then used to press the wax-mastic flat in the bag and to thus affix it firmly to the bag; if *necessary*, the bag may be sewn shut after the ceremony. The cloth bag or sack is usually about one inch (2.5 cm.) square, Cfr. below, p. 84.

⁷⁹ It is supposed that the antimensia are placed on a fixed consecrated altar when they are consecrated, for it is from the already consecrated altar, according to Byzantine theological and canonical considerations, that the antimensia will draw their "force". Cfr. below, pp. 78-79; SYMEON OF THESSALONICA, P.G., 155:333, seems to imply that in his time the altar was first stripped of its coverings so that the consecration was performed on the bare altar.

⁸⁰ Since part of the ceremony is to celebrate the Divine Liturgy on the newly consecrated antimensia, the consecration of antimensia can take place on any day, usually before the Divine Liturgy, or less often during the Divine Liturgy after the Dismissal of the Catechumens. Thus MALTZEV, *op. cit.*, p. 142, says: "It is to be noted that this rite takes place before the Divine Liturgy; it may also take place during the Divine Liturgy after the exclamation, 'That with us they too may glorify They most honorable and sublime name...' But in general the Pontificals (Činovniki) and the Rituals (or Typica-Ustavi) prescribe that this rite take place before the Liturgy (and this is found more op-

the rhodostamos ⁸¹ and sprinkles the antimensia three times with it saying, "In the name of the Father and of the Son and of the Holy Spirit. Sprinkle me with hyssop and I shall be clean: wash me and I shall be whiter than snow." He then takes the Holy Myron (Chrism) and, having sung the word "Alleluia" three times, he anoints the antimensia three times by means of a brush dipped in the Myron, making a cross in the center, and a cross at each side of the antimensia. In the meantime, the choir sings Ps. 133 "Behold how good and pleasant it is, etc."

Then follow more prayers and a solemn procession with the Sacred Relics of the Martyrs through the doors of the Ikonostasis and around the altar with appropriate hymns and incensations. Particles of the Holy Relics are anointed with Holy Myron, encased in wax-mastic, ⁸² and placed in the small cloth bags or pockets affixed to the back of the antimensia.

After some final prayers, the Bishop leaves the sanctuary, the appropriate Hour of the Divine Office is sung, and the Pontifical Liturgy is celebrated (on the new antimensia) as usual.

The antimensia remain on the altar for seven ⁸³ days during which time the Divine Liturgy is celebrated on them each day; afterwards they are removed, signed by the Bishop, the date of consecration noted on them, and then they may be distributed to Priests and churches as needed.

Various Eucholia admit of minor divergencies, ⁸⁴ i.e. the relics

portune) according to the rite described above, lest there be an interruption delay in the course of the Divine Liturgy." "Diese Amtschandlung geschieht also vor der heiligen Liturgie; sie wird jedoch auch während der heiligen Liturgie verrichtet und beginnt dann nach der Ausrufung: *Auf dass auch sie mit uns preisen mögen deinen allverehrten und hochherrlichen Namen.* Indess verordnen die Agenden und Bestimmungen, dass diese Feierlichkeit vor der heiligen Liturgie so vor sich gehe, wie hier angegeben ist, auf dass in der heiligen Liturgie keine Unterbrechung und keine Verzögerung stattfinde."

⁸¹ Cfr. above, p. 67, note 49; p. 74, note 75.

⁸² Cfr. above, p. 66, note 48; page 74, note 78.

⁸³ Cfr. above, p. 75.

⁸⁴ Cfr. DE MEESTER, *op. cit.*, pp. 234-239; GOAR, *op. cit.*, pp. 517-522. Thus according to some Ukrainian usages, the antimensia are anointed according to the method used for Latin portable altars, i.e. in the center and the four corners; the Bishop walks around the altar seven times, incensing the antimensia, as in the Latin Rite; the Bishop imposes his hands on the antimensia while saying the prayer "O Lord of Heaven and earth..." Cfr. A. O. CHOJNACKIJ, *Zapadnoruskaja, Cerkovnaja Unia v jeje boguslužbeniu i ibriadach* (Kiev: 1871), p. 15; A. BACINSKIJ, *Služebnik Svjatitelskij* (Lvov: 1886), p. 102.

are anointed with Chrism and enclosed in the antimensia prior to the anointing of the antimension itself.⁸⁵

An examination of the primitive rite, the particulars underlined by the Canonical Commentators, and the essentials which perdure through the various readings of Ms and printed Eucholgia (pontificals), lead one to the conclusion that the two great moments of the consecration of antimensia are 1) its anointing with Holy Myron⁸⁶ by the Bishop, and

⁸⁵ This procedure would seem less desirable for the reason that the consecration of the antimensia imitates the consecration of the fixed altar, and in the consecration of the latter, the altar is first anointed and then at a later part of the ceremony the relics are anointed and placed under the altar. Cfr. *Consecration et Inauguration d'une Eglise selon le Rituel de l'Eglise Russe*, *op. cit.*, pp. 9-13, 26-39; DE MEESTER, *op. cit.*, pp. 196-207; HARGOOD, *op. cit.*, pp. 499-508.

⁸⁶ GOAR, *op. cit.*, p. 521, says concerning the anointing with Holy Myron which is used to consecrate the antimensia: "Without which an altar is not consecrated according to the Canon of the Councils, since the effusion of the most holy Unguent makes it holy, as testifies Dionysius, *De Eccl. Hierar.*, ch. 14." "Sine quo iuxta Conciliorum Canones non consecratur Altare, quod Sanctissimi Unguenti Sacra effusione, sanctum reddi testatur Dionysius de Eccl. Hierar. cap. 14. Cfr. DIONYSIUS, *De Ecclesia Hiararchia*, P.G. 3: 484, 505; also BLILEY, *op. cit.*, pp. 30-34; DE MEESTER, *op. cit.*, p. 177, and p. 178 where he says: "In fact, within the sacred precincts of the church, the altar is everything. Through the altar, says Symeon of Thessalonica, the temple is holy. Without the altar it is not a temple (church) but only a prayer house (oratory)... Without the altar, the temple is sanctified only by prayer, but it is not the Tabernacle of the glory of God, it is not His dwelling place... it does not have by the grace inherent in it the power to bring to God our prayers; gifts may not be offered on an unconsecrated table, nor upon it is it licit to change bread and wine into the Body and Blood of Jesus Christ. This sanctifying power of the altar comes from the presence of the relics of the holy martyrs and from the consecration effected by means of the Holy Myron." He goes on to say "Since these two elements (relics and anointing with Myron) are found in the rite for the consecration of the antimension, it participates in all the powers of the altar." "Difatti, nel sacro recinto della chiesa l'altare è tutto. Per l'altare, dice Simeone di Salonicco, il tempio è santo. Senza altare non c'è tempio, ma soltanto una casa di orazione, προσευχῆς μόνον οἶκος. Senza altare il tempio è santificato soltanto dalla preghiera, ma non è il tabernacolo della gloria di Dio, non è la sua dimora κατοικητήριον τούτου (Θεοῦ), non ha per grazia sua inerente la virtù di portare a Dio le nostre orazioni; non si possono offrire i doni sopra una mensa non consacrata, né è lecito cambiarvi il pane e il vino nel corpo e nel sangue di Gesù Cristo. Questa virtù santificatrice dell'altare proviene dalla presenza delle reliquie dei santi martiri e dalla consecrazione fatta con il sacro miro. Si sa che il Vescovo versa il s. miro e sulle reliquie quando viene chiusa la loro teca, e sulla mensa

2) the enclosure of the Relics therein.⁸⁷ Because of the Byzantine Mystique⁸⁸ concerning the origin of the sanctification of the antimensia (and other objects) it is fitting that they be placed on a consecrated fixed altar to be consecrated, and that afterwards the Divine Liturgy be celebrated on them, before they are distributed.

SCHOLION :

D. *Origin and Nature of the Hallowing of the Byzantine Antimension :*

Apropos the origin and nature of the sanctification of the antimension, since this is a concept particular to the Byzantine mystique, and almost unheard of in the West,^{88a} we think it expedient to quote at length from an article by the late Archimandrite Placidus De Meester, O.S.B., entitled "Blessing and Consecration by Contact in Oriental Canon Law and Rites":

"In Oriental Canon Law (and here I speak especially of Byzantine ecclesiastical law which generally reflects the spirit or juridic mentality of Oriental Christians and which has exercised a profound influence on the ecclesiastical discipline of all the Orient), there are distinguished *holy objects* (*haghia*) from *sacred objects* (*hiera*), *sanctified* or *blessed objects* (*hēgiasmena*) from *consecrated objects* (*hierōmena*, *kathierōtheisa*)...

When an object is holy and consecrated to God, it possesses in itself a sanctifying power (*hagiastike dynamis*). It can communicate this power to other objects by contact, by their being placed together, *hagiasmou metadotika* (cfr. Symeon of Thessalonica, P.G. 155 : 337) in such a way that these other objects in turn are not only blessed in themselves but may also radiate the sanctification which they possess...

dall'altare. Siccome questi due elementi si ritrovano nel rito della consecrazione dell'antiminsio, questo partecipa di tutte le virtù dell'altare."

⁸⁷ Idem. We have noted above, pp. 50 ff, that when an antimension is not used as a portable altar, but is rather used as a corporal on a fixed consecrated altar, it may sometimes not be furnished with relics. Since it has undergone all the other ceremonies including the anointing with Holy Myron, it has been validly consecrated, but cannot be used licitly as a portable altar unless it is later furnished also with relics.

⁸⁸ Cfr. below, pp. 78-79.

^{88a} However, cfr. pre-Code disputes in Latin-Rite Canon Law regarding the desecration of Churches that the Consecration of a Church adheres to its

Thus one reads in a canonical response ⁸⁹ which is attributed to John, Bishop of Kitros in Macedonia (XII-XIII century) and addressed to Constantine Cabasilas, Metropolitan of Dyrrachium : When an altar is not consecrated, one must place on it an antimimension, which communicates its sanctifying power to the altar and to the gifts (oblations) which are offered on the altar.

Contact with an altar, then, is particularly indicated for the blessing of objects.

It is above all on the occasion of the dedication of a church that this practice is honored. As soon as the Sacred Chrism has been poured upon the table of the altar, there are placed upon it antimensia, ikons, liturgical vessels and instruments (Proskomedia Lance, Communion Spoon, etc.), Chalice Veils and all those things which are required for the Eucharistic Sacrifice. It is not necessary to further bless these sacred furnishings. The faithful anxiously wait for the distribution of the pieces of linen and sponges which were used to wash and dry the altar : they carry these home to apply to the sick and to preserve their homes from all misfortune and from the snare of the Demon." ⁹⁰

walls (and is lost by their destruction) while the simple Blessing of a Church adheres to its floor ; vid. JOHN THEOPHILUS GULCZYNSKI, *The Desecration and Violation of Churches, An Historical Synopsis and Commentary*, Washington, D.C. : The Catholic University of America Press, 1942, pp. 12-15, 22-27, 49-56, et passim.

⁸⁹ P.G. 119 : 976. For citation of this response, cfr. above, p. 69, n. 58.

⁹⁰ PLACIDUS DE MEESTER, "La bénédiction et la consécration par contact dans le droit et les rites orientaux", *Angelicum*, vol. 20 (1943), pp. 254-260 : "Dans le droit oriental — et je parle ici surtout du droit ecclésiastique de Byzance qui reflète généralement l'esprit ou la mentalité juridique des chrétiens orientaux et qui a exercé une profonde influence sur la discipline ecclésiastique de tout l'Orient —, on distingue entre objets *saints*, (ἅγια) et *sacrés* (ιερά), entre objets *sanctifiés*, *benits* (ἡγιασμένα) et *consacrés* (ιερωμένα, καθιερωθεῖσα)... (p. 256) "Quand un objet est saint et consacré à Dieu, il possède en soi une vertu sanctificatrice, ἁγιαστικὴ δύναμις. Cette vertu, il peut la communiquer à d'autres objets par attouchement, par rapprochement, ἁγιασμοῦ μεταδοτικὰ (cfr. Symeon of Thessalonica, p. 9, 155, 337), de telle sorte qu'à leur tour ces objets non seulement sont bénits en eux-mêmes, mais ils peuvent faire rayonner la sanctification qu'ils possèdent... Voici ce qu'on lit dans une réponse canonique passée sous le nom de Jean, Evêque de Kitros en Macédoine (XII-XIII s.), et adressée à Constantin Cabasilas, Métropolitain de Dyrrachium : Quand l'autel n'est pas consacré, on doit y déposer un antimimension. Celui-ci communique sa vertu sanctificatrice à l'autel et aux dons (oblats) qui sont offerts à l'autel (p. 257). Le contact de l'autel, en effet, est particulièrement indiqué pour la bénédiction des objets. C'est surtout le jour de la dédicace d'une église que cette pratique

III. LOSS OF USEFULNESS OF THE ANTIMENSION (EXSECRATION)

1. General notion. The term "Loss of Usefulness" is to be preferred over the terms "desecration" or "exsecration" (i.e. "loss of consecration") because, according to the Byzantine mystique, the antimimension does not lose its consecration unless it has been totally destroyed. In this it differs greatly from the Latin portable altar stone, which loses its consecration if it suffers a notable fracture ("notable" either by reason of the large size of the piece which is cracked off, or by reason of the fact that it was one of the corners on which the altar stone was anointed at its consecration), or if the relatively thin stone slab covering the cavity ("sepulcher") in which the Relics are contained is seriously broken, or if it is removed (except by a Bishop or his delegate for the purpose of inspecting the Relics or repairing the cover), or if the Relics are removed.⁹¹

2. Neither would it be germane to speak of the "violation of the antimimension" (the suspension of its consecration by certain criminal acts)⁹² because this likewise is inadmissible in the Byzantine Church,

est mise en honneur. A peine la s. chrême a-t-il été répandu sur la table de l'autel, on y dépose antiminsia, icones, vases et instruments (lance, cuiller, etc.), voiles, et tout ce qui regarde le sacrifice eucharistique. Il n'est plus nécessaire de bénir une autre fois tout cet appareil. Le peuple attend avec impatience qu'on lui distribue des morceaux de linges et des éponges qui ont servi à laver et à essuyer l'autel : il porte chez lui ces morceaux pour les appliquer sur les malades et pour préserver le foyer domestique de tout malheur et des embûches du démon."

⁹¹ Cfr. CIC, can. 1200, par. 2, nn. 1-4. For a full discussion of the exsecration and violation of the Latin portable altar stone, cfr. BLILEY, *op. cit.*, pp. 96, 108-109; HANS HENNY, *Der Altar im Kanonischen Recht*, Rome: Pontificia Universitas Gregoriana 1940, pp. 89-96. We may remark here that the relative fragility of the Latin portable altar stone and the consequent ease with which it becomes exsecrated, coupled with its weight and bulkiness, renders it less practical than the Latin and Byzantine forms of the antimimension when used for purposes of travelling (e.g. by military chaplains) and for this reason the use of the antimimension has become more and more popular. A further disadvantage of the Latin altar stone is its thickness: unless there is a specially prepared recess in the surface on which it is placed, it can become a source of danger of tipping over the chalice or ciborium if these are placed too near the edge of the stone (which is sometimes quite small in area) hidden from view under the altar cloths. Cfr. L. BUIJS, *Facultates Religiosorum*, Rome: Apud Aedes Pontificiae Universitatis Gregorianae, 1965, pp. 48-49. For exsecration and violation of the Latin antimimension, cfr. below, pp. 204-205.

⁹² Cfr. JOHN THEOPHILUS GULCZYNSKI, *The Desecration and Violation of Churches*, Washington, D.C.: The Catholic University of America Press (Canon Law Studies no. 159), 1942, pp. VII-IX.

for, according to a dictum in regard to antimimension of St. Nicephorus the Confessor, Patriarch of Constantinople, to which we will shortly have occasion to refer in more detail, "an object which has once been sanctified cannot become impure." ⁹³

3. However, while retaining its consecration, and not being subject to any possible "violation", an antimimension may be rendered by other factors unfit to have the Divine Liturgy celebrated upon it, i.e. it may lose its usefulness for certain reasons which we will next proceed to examine.

4. The antimimension is subject to the limitations of the material from which it is made, in this case the inherent frailties of silk or linen cloth. Since it is folded for travelling and should be folded and re-folded at each celebration of the Holy Mysteries, ⁹⁴ with time and use it is inevitable that it should become frayed and even torn, especially along the lines where it has been folded; common decency and positive legislation forbid the further celebration on the antimimension which has reached this stage of deterioration. Furthermore, there is always present the danger, particularly when, following the Byzantine tradition, the Liturgy is celebrated directly upon the antimimension (as on a corporal), ⁹⁵ that perforated or torn, it may allow particles of the Sacred Eucharist to slip through the holes and be brushed off to the floor or be otherwise lost. The worn antimimension must be withdrawn from use. Notably soiled antimensia and ones whose inscriptions have become illegible have likewise lost their usefulness and should be withdrawn.

Archpriest Constantine Nikolskij, following the "Instructions" published in the Moscow *Služebnik* (Missal) ⁹⁶, says in this regard:

"If the antimimension is torn, perforated with holes, or so soiled that the inscriptions written or printed upon it cannot be read (just as one cannot read upon a piece of paper something

⁹³ Cfr. below, p. 86. Be that as it may, the Byzantine ritual, perhaps due to Latin influence, does provide a prayer for the reconciliation, although not the reconsecration of a violated altar; however, there is nothing specified as to a "violated antimimension" and it seems that the Byzantine mystique does not conceive of such. Cfr. DE MEESTER, *op. cit.*, pp. 224-232; KIWITZ, *op. cit.*, pp. 52-54.

⁹⁴ Cfr. above, pp. 112 ff.

⁹⁵ Cfr. above, pp. 112 ff.

⁹⁶ *Служебникъ*, Moscow: Russian Orthodox Synodal Press, 1901, fol. 232 b.

that has been erased or cancelled out), it may not under any circumstances be used for celebration. He who dares to celebrate upon such an antimimension is to be considered as one who despises the Divine Mysteries, he sins mortally, and should be punished by the Bishop with suspension and excommunication." ⁹⁷

Bulgakov warns that :

"Because of the importance of the Mystery (Sacrament) of the Eucharist, the antimimension must not be too old (worn), nor perforated, nor soiled or discolored to the point where the inscription on it cannot be read." ⁹⁸

and repeats the penalties threatened by the "Instructions" in the official *Služebnik* :

"He who dares to celebrate on such an antimimension is to be considered as one who despises the Divine Mysteries, he sins mortally, and should be punished by the Bishop with suspension and excommunication." ⁹⁹

Nicaev reports, concerning the legislation "*Instructions for the Dean of Parish Churches*" amongst the duties of the Dean :

"The Dean must see to it (in the churches of his deanery) that the holy antimimension has been signed by the Bishop who consecrated it, and that is neither too old, nor perforated, nor stained, nor discolored." ¹⁰⁰

Petrovskij, when enumerating the conditions under which the antimimension must be changed, notes that this is done when it has become exceedingly old or worn (*obvetšanija starago*). ¹⁰¹

Although all the authorities just cited belong to the Russian Orthodox Church and therefore their jurisdiction extends only to their own Communion, yet they should be considered as having great weight as witnesses to the thought common to the whole Byzantine Rite ; and, after all, they but give voice to what common sense and the reverence

⁹⁷ Nikolskij, *Ustav*, p. 8, cfr. also his work *Antimins*, pp. 100-107.

⁹⁸ BULGAKOV, *op. cit.*, pp. 709-710.

⁹⁹ *Ibidem*.

¹⁰⁰ CICO Fonti, serie II, fascicolo VII (1944), p. 292, n. 946. The 12th edition of Ničaeu's standard work *Practical Handbook of Priestly Services* (in Russian) was published in 1915 at St. Petersburg (Leningrad).

¹⁰¹ ОБВЕТШАНИЯ СТАРАГО ; ПЕТРОВСКИЙ, *op. cit.*, col. 808.

due to the Holy Eucharist would prescribe. In case of dire necessity, however, the present author would admit that such an antimension, observing fitting precautions (e.g. using a clean corporal on top of the antimension), could be used to avoid violating the venerable ecclesiastical tradition which requires that the Divine Liturgy be celebrated only upon a duly consecrated altar.¹⁰² But given the relative facility with which a new antimension may be obtained, it would in general be preferred to withdraw a worn or soiled antimension from use and replace it with a new one.

5. Whether the antimension is new, or even if it is old and worn, the canonical commentators tell us that it may not be sewn nor mended after it has been once consecrated; neither may it be cut into pieces to provide more antimensia.

Thus Father James Goar, O.P., following the *Codex Allatianus* and other related Greek Mss. :

“Before their consecration, antimensia may be cut, sewn, and washed: afterwards, nothing of the sort can be done to them, and they may only be inscribed: ‘The Holy Altar of St. N.N., consecrated by Metropolitan N.N., in the month N.N., in the year N.N.’ If they have been consecrated in the city of Constantinople, there is added ‘during the reign of N.N., the most Holy and Ecumenical Patriarch’.”¹⁰³

The 1927 Athenian Greek Orthodox edition of the *Great Euvhologion* contains the same prescriptions.¹⁰⁴ De Meester follows Goar.¹⁰⁵ Bulgakov states :

“It is not permitted to wash a stained antimension nor to mend an old or torn antimension.”¹⁰⁶

¹⁰² Cfr. BLILEY, *op. cit.*, pp. 30-34, 75-77.

¹⁰³ “Sciendum Antimensia, ante consecrationem scindenda, consuenda, et lavanda esse: post eam siquidem, nil huiusmodi fit circa illa, verum hoc tantum pacto inscribuntur: ‘Altare Sancti N., consecratum a Metropolita N., Mensae N., anni N.’ Si vero in Urbe CP. haec celebrantur, additur: ‘Tempore N. Sanctissimi et Oecumenici Patriarchae’.” GOAR, *op. cit.*, p. 664. We will discuss the washing of antimensia below, pp. 85 ff.

¹⁰⁴ Cfr. ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ, Athens, 1927, p. 541.

¹⁰⁵ DE MEESTER, *op. cit.*, p. 163.

¹⁰⁶ BULGAKOV, *op. cit.*, p. 710.

The only exception to this rule would seem to be the sewing shut of the small cloth bag containing the Holy Relics, after the consecration of the antimension, because of the danger that the wax-mastic might in time lose its adhesive qualities and allow the relics to fall out ; this is a case of necessity and the respect due to the Holy Relics. Almost all the antimensia which the author has seen in museums and churches had the Relic pouch stitched shut.

As for the sewing of an eileton or lining to the reverse side of the antimension after the consecration of the latter, it is a fairly recent innovation against the Byzantine tradition, and the present author does not see any serious necessity which would admit this practice as an exception. ¹⁰⁷

In regard to the cutting up or tearing into pieces of antimension to multiply antimensia, we have seen above ¹⁰⁸ that, primitively, antimensia were made from the linen cloths which had been used to wipe up the Holy Water and Sacred Myron (Chrism) used at the consecration of a fixed altar. These cloths were divided into pieces (presumably squares or rectangles) and signed by the Bishop who had consecrated them and the altar ; often other inscriptions were added. The wide use of antimensia, especially in areas distant from the episcopal residence, created a demand for antimensia which far exceeded the supply (since they were consecrated only at the consecration of a fixed altar) ; eventually, consecrating antimensia outside of the occasion of the consecration of a fixed altar was permitted out of necessity, but in the meantime, recourse was had to the simple expedient of cutting into pieces already existing antimensia. This, of course, entailed the partial or total destruction of the inscriptions with which the original antimension had been furnished ; further difficulties were had in regard to the Relics which had been sewn to the original and which had either to remain attached to only one of the new fractions, in which case the other pieces were used unlawfully without Relics, or divided up into as many pieces as there were new fractional antimensia — since the Relics had already been mixed with wax-mastic, ¹⁰⁹ which in itself contains solid particles of various shapes and colors (incense, marble dust, etc.), it was difficult to distinguish the Relics from the other ingredients. This abuse was finally forbidden by the Byzantine Church, as we have seen in the citations immediately preceding.

¹⁰⁷ Cfr. above, p. 37.

¹⁰⁸ pp. 62-69 ff.

¹⁰⁹ Cfr. above, pp. 66-67, 107-108 ; also 21-22, 52, 74-76.

In regard to other sources, the first printed Slavonic edition of the ceremony for the consecration of antimensia,¹¹⁰ which was signed by the Greek Orthodox Patriarch of Alexandria, Paisios, by the Greek Orthodox Patriarch of Antioch, Makarios, and by the Russian Orthodox Patriarch of Moscow, Joasaph, at the Second Synod of Moscow, in the year 1667, and hence binding upon their three respective Patriarchates, contains strict prohibitions against the abuse of cutting up antimensia.

Earlier, however, Metropolitan Cyprian of Moscow writes to the clergy of Pskov (a city in western Russia) sometime after the year 1395 :

"When I was in the great city of Novgorod, I consecrated antimensia and I ordered the Bishop to send you some of these. Now, however, I hear that he has been among you and gave you some of these antimensia, but that he ordered you to divide each antimension into four pieces ; in this he acted wrongly, to his own perdition."¹¹¹

Although the practice of dividing up antimensia is to be condemned because of the disrespect for Byzantine tradition which it entails, still the pieces remain consecrated for only the complete destruction of the antimension results in its loss of consecration.

6. We come now to a moot point (one already alluded to in some of the citations just given) : *may a soiled antimension be cleansed by washing?* The first that we hear of this practical problem is in two canons concerning antimensia which are attributed by Cardinal John Baptist Pitra¹¹² and the majority of commentators¹¹³ to St. Nicephorus I

¹¹⁰ Чинъ Архиерейскаго Действа Божественныхъ Литургий и Освящения Антиминсовъ и Церквей. (*Čin Arkhijereskago Djeystvo Božestvjennikh Liturgij i osvjaščjenija Antiminsov i Cerkve*), Moscow, 1668.

¹¹¹ CICO Fonti, serie II, fascicolo VII, p. 296, n. 954. Cfr. also I. D. MANSVETOV, Митрополит Киприан в его Литургической Деятельности (*Metroplit Kiprian v jeho liturgiskoj djejatelnosti*), Moscow, 1885, p. 147.

¹¹² J. B. PITRA, *Juris Ecclesiastici Graecorum Historia et Monumenta iussu Pii IX Pont. Max.* (2 vols.), Rome : Typis S. Congregationis de Propaganda Fide, 1868, vol. II, pp. 314-317, 327, 329, 337.

¹¹³ AMANIEU, *op. cit.*, col. 587, and RAES, *op. cit.*, p. 62, simply call them "Canons of Nicephorus" and "attributed by Pitra to Nicephorus" respectively. DE MEESTER, *op. cit.*, p. 163, notes that Pitra's canon 16 is canon number one of Nicephorus the Confessor, Patriarch of Constantinople, in RHALLIS and POTLIS, ΣΥΝΤΑΓΜΑ, t. IV, p. 427, and seems to point out canon 96 as from an unknown source (though he cites MANSI, *Conciliorum Amplissimo Collectio*, t. XIV, col. 323, and PITRA, *loc. cit.* The *Pedalion* (Cummings), *op. cit.*, p. 963, knows only

the Confessor, Patriarch of Constantinople (d. 828), ¹¹⁴ while Sophronius Petrides opts for Nicephorus II, Patriarch of Constantinople (1260–1261) ¹¹⁵ Although there may remain some doubt as to *authorship* If these canons, there is no doubt as to their *canonicity* as they have been accepted into all the official collections and they are quoted as having authority by most of the canonical authors. ¹¹⁶ The two canons are as follows :

Canon 16. If through inadvertance an antimimension is washed, it is not profaned and keeps its consecration, because an object which has been once sanctified, can never become impure. ¹¹⁷

canon 16 and numbers it as number one of the "Canons of Nicephorus the Confessor among the Saints, taken from his ecclesiastical Syntaxes and those of the Holy Fathers with him, thirty-seven in number, as translated into vernacular Greek," adding the note "such is the title or heading of these canons as found in certain manuscript books of the venerable monasteries of the Holy Mountain (Mt. Athos)." However, as an historical source, the *Pedalion* is not very reliable.

¹¹⁴ St. Nicephorus ascended the Patriarchal Throne of Constantinople in 806 as the immediate successor of St. Tarasios ; because of his valiant opposition to the Iconoclasts he was deposed in 815 and died in 829.

¹¹⁵ Pétridès, first in his article in the April 1900 issue of *Echos d'Orient* (*op. cit.*), pp. 195–196 questions the attribution of these canons to Nicephorus I, showing that in other works (which he cites) these canons are said to originate from St. John Chrysostom, from the Council of Chalcedon, or from St. Theodore Studite. He feels that if these canons had already existed in the XII century, they would certainly have been cited by John of Kitros ; Pétridès opts for Patriarch Nicephorus II (1260–1261) if we wish to keep the association the "Canons of Nicephorus." In his later articles in *DACL* (*op. cit.*), col. 2320 and *DTC* (*op. cit.*), col. 1390, he retains the same opinion. LÜBECK, *op. cit.*, p. 403 considers Pétridès as mistaken, and attributes the Canons, like Pitra to St. Nicephorus I. Metropolitan PHILLIP NABAA, *op. cit.*, p. 291 follows Pétridès. P. J. ALEXANDER, *op. cit.*, p. 156, simply doubts their authorship.

¹¹⁶ Cfr. COTELIER, *Ecclesia Graeca Monumenta*, t. I, pp. 140 ff. ; MANSI, *Conciliorum Amplissima Collectio*, t. XIV, col. 323 ; MAI, *Bibliotheca Nova Patrum*, t. V, pars ultima, p. 14 ; P.G. 100 : 856 ; PITRA, *Spicilegium Solesmense*, t. IV, pp. 385, 464 ; PITRA, *Iuris Ecclesiastici Graecum Historia et Monumenta*, t. I, p. 536, t. II, pp. 314–317, 327, 329, 337 ; cfr. also the collections and authors cited in note 113 p. 85, and note 115, p. 86, and the proposed legislation for the codification of cc. 1154–1254 : *S. Congregazione Orientale – Codificazione Canonica Orientale*, tom. VI, Prot. N. 223/33 (Rumeni, Mons. G. Balan), p. 7 ; Prot. N. 228/33 (Russi, Mons. A. Sipiaghin), p. 6, also CICO Fontes.

¹¹⁷ For Greek and Latin versions, cfr. PITRA, *Iuris Ecclesiastici Graecorum Historia et Monumenta*, t. II, p. 329, and cfr. above, note 116, p. 86, below, pp. 275–276. For French, cfr. Pétridès, *E.O.*, p. 196 ; for German, cfr. LÜBECK, *op. cit.*, pp. 403–404 ; for Arabic, cfr. NABAA, *op. cit.*, p. 292.

Canon 96. If an antimimension or other sacred cloth is washed in a private place, no sin is committed; if it is washed in a public place where there are passers-by, it is a sin.¹¹⁸

We are confronted with at least an apparent discrepancy between canon 16 and canon 96. Canon 16 seems to point to the washing of the antimimension as an undesirable action since it resolves the doubt as to whether or not such an antimimension can still be considered as consecrated;¹¹⁹ furthermore, it considers the case of an antimimension being washed through *inadvertence* (κατὰ ἄγνοiαν) as if no one would knowingly transgress ecclesiastical tradition in this manner. In canon 96, however, the washing of the antimimension becomes an accepted fact and the point at issue seems to be the *place* (private or public) where it is washed and the morality involved.

The commentators seem much divided as to the interpretation of these two canons: 1) The washing of antimensia is categorically forbidden by: *The Order for the Consecration of Antimensia and Altars by a Bishop* published in Moscow in the year 1668¹²⁰; by Ferrari; and by Bulgakov. Thus Protopope Ferrari, speaking of the antimimension, the antimimension sponge,¹²¹ the eileton, etc. says:

"These are all objects which among us it is also forbidden to wash. After they have been used for some time, they are burned and the ashes are thrown into the special sacrarium (sink) which lies under the altar and is called the Θαλασσίδιον¹²² because in the Great Church¹²³ of Constantinople it is let out into the waves of the sea (Bosphorus)." ¹²⁴

¹¹⁸ *Ibidem*.

¹¹⁹ Or to use more exact Byzantine terminology, whether or not the antimimension has lost its "sactification" (Greek καθιέρωσις; Slavonic освящѣние), which is considered as a manifestation of the Divine Power present or "dwelling" in the sanctified object, in this case, the antimimension. Cfr. ERNST BENZ, *The Eastern Orthodox Church, It's Thought and Life*, Garden City, New York: Anchor Books (Doubleday & Co., Inc.), 1963, pp. 5-6, 10-12; VLADIMIR LOSSKY, *The Mystical Theology of the Eastern Church*, London: James Clarke & Co. Ltd., 1957, pp. 189-194.

¹²⁰ *Čin... Osvjašćenija Antiminsov i Cerkvei*: cfr. above, p. 85, note 110.

¹²¹ Cfr. below, p. 112.

¹²² Thalassidion; referring to the "sea" (Gk. θάλασσα) Thalassa. Cfr. D. PALLAS, "Η θάλασσα τῶν Ἐκκλησιῶν, *Contribution à l'histoire de l'autel chrétien et à la morphologie de la liturgie*, Athens; Institut Français d'Athènes, 1952, passim; SALAVILLE, *op. cit.*, p. 112.

¹²³ I.e. Hagia Sophia.

¹²⁴ FERRARI, *op. cit.*, p. 106: "Tutti oggetti che è proibito, da noi, perfino

We will quote at length from the original Russian of Archpriest Bulgakov because this passage contains some interesting particulars :

"If the Sacred Mysteries (in this case the Precious Blood) are spilled upon the antimimension, this must be presented to the Bishop. According to the usage introduced into the diocese of Moscow by the Metropolitan (of Moscow) Philaret (1619-1634), the antimensia upon which has been spilled the Holy Blood, even only a drop, are withdrawn from use and new ones are substituted for them. (Those who are guilty of this negligence (i.e. those who spilled the Precious Blood), are sent to a monastery to do penance (epitimia) for a more or less long period of time (according to the circumstances), and they are forbidden to celebrate (while doing penance for their offence). According to rule 158 of the *Nomocanon*, the maximum sentence is for six months. Judging from what is required in the *Nomocanon*, i.e. when the Precious Blood has been spilled even through inadvertance, the guilty Priest must with repentance report immediately to the Bishop, and may not recommence to celebrate the Liturgy without his permission. It should be considered that even in the case where simple wine (i.e. before the Consecration) is spilled upon the antimimension, the Priest must act in the same manner. In regard to the washing or licking (with the tongue) of an antimimension on which has been spilled some of the Divine Blood, this must also be reprobated ; for according to the explanation of the Metropolitan Philaret, to one offence against the sacred antimimension should not be added another."

¹²⁵

These rules may seem excessively harsh, especially in the case where an unavoidable accident has occurred, but the idea of how great respect must be shown to the antimimension is clear ; from the consideration of the case where unconsecrated wine is spilled upon the antimimension, we see that these regulations do not only inculcate great respect for the Divine Mysteries, but also for the antimimension itself, which is so intimately connected with them.

Fr George Maloney in his article on the Byzantine Rite in the *New Catholic Encyclopedia* briefly notes : "Only a bishop can consecrate an antimimension, which is never washed but, when soiled, burned."

¹²⁶

lavare. Dopo averli usati per qualche tempo, essi si bruciano e le ceneri si gettano nel Sacraria Eucaristico, che giace sotto l'Altare, e si chiama Θαλασσιδιον, perché nella Grande Chiesa di Costantinopoli era a contatto con le onde del mare."

¹²⁵ BULGAKOV, *op. cit.*, p. 720.

¹²⁶ GEORGE A. MALONEY, "Byzantine Rite", *New Catholic Encyclopedia*,

2) Allowing the washing of the antimimension are only one text of the *Pedalion* (contradicted by another text in the same work), and for very special circumstances, the Moscow *Služebnik* of 1901. The *Pedalion* in a footnote to Canon one (i.e. canon 16 in Pitra, above cited) of St. Nicephorus the Confessor has the following statement :

“Simeon of Thessalonica (Reply 81) also says that it is a God-beloved thing for one to wash a holy cup (chalice), sponge, etc. since this bears reference to the honour and embellishment due to divine vessels. Hence I reason that even if one wittingly washes off a holy antimimension when it happens to get sufficiently dirty, he cannot be condemned for doing so.”¹²⁷

but in the same collection, in a footnote to canon 73 of the Apostolic Canons (the gist of which is that liturgical objects may no longer be used for ordinary or “profane” purposes once they have been sanctified), we find :

“For according to Canon 1 of Nicephorus, if the antimimension that is washed by mistake does not lose its sanctity nor is profaned, much less are the other vestments profaned when they are washed. From the expression ‘by mistake’ used Nicephorus, it appears that the antimimension ought not to be washed in general, nor the covers of the holy chalices. But if these or any of all the other sacramental garments and chasubles be completely spoiled, some authorities recommend that they be burned up in fire (which is best), or be thrown to the bottom of the sea, or be disposed of under untrodden ground.”¹²⁸

The “Instructions” appended to the end of the official 1901 Edition of the Russian Orthodox *Služebnik* contemplate a specific case : What to do if some of the Precious Blood (consecrated Eucharistic Wine) is spilled upon the *Inditija* (outer altar covering)¹²⁹ or upon the antimimension :

“If some of the Divine Blood falls on the *Inditija*, or upon the antimimension, the Priest must lick this up with his tongue, and then wipe the place with the antimentions sponge. After Liturgy, the same Priest must place a chalice or the *teplota*

vol. II, p. 1009. Fr. Maloney does not give any references for his statement, but he is an expert on the Byzantine Rite.

¹²⁷ *Pedalion* (Cummings), *op. cit.*, p. 963.

¹²⁸ *Pedalion* (Cummings), *op. cit.*, p. 132. Though leaving much to be desired in the way of syntax and style, Cumming's English translation is very useful.

¹²⁹ Cfr. below, p. III.

vessel ¹³⁰ under the place on the *Inditija* where the Divine Blood fell, and then wash the spot with clear water, which is then emptied into a running stream or in a hole dug underneath the altar. " ¹³¹

As we have seen above, ¹³² Archpriest Bulgakov is directly opposed to this procedure and quotes Metropolitan Philaret of Moscow (1619–1634) to back up his opinion.

Father Raes thinks that primitive antimensia were not furnished with Relics and could be washed, giving the canons of St. Nicephorus as his reference ; ¹³³ I cannot agree with this eminent author because it seems

¹³⁰ The *teplota vessel* is a metal cup with a handle used by the Russian Rite clergy and laity from which to drink a few sips of wine mixed with warm water as a sort of ablution after Holy Communion ; it is also used to add a little boiling water to the Precious Blood before the Communion in the Divine Liturgy as a symbol of the fervor produced by the Holy Spirit. Cfr. HAPGOOD, *op. cit.*, pp. XXXII, 115, 119, 143, 600. GOAR, *op. cit.*, pp. 65, 127–128.

¹³¹ *Služebnik*, Moscow : Russian Orthodox Synodal Press, 1901, fol. 238a. It seems to me that, especially since it is mentioned in a parenthetical phrase, and since later in the same passage only the *Inditija* is mentioned, that the reference to the antimensation was mentioned as a rather careless afterthought, without sufficient advantage to the canonical tradition involved. In fact, the whole passage bears a striking resemblance to the section 'De Defectibus in Celebratione Missarum Occurrentibus, X – De defectibus in ministerio ipso occurrentibus, n. 12' of the *Missale Romanum* : "If through negligence some of the Blood of Christ falls either upon the ground or upon the altar, it is to be licked up with the tongue and the place scraped, the scrapings being burned and the ashes thrown into the sacrarium. ...If (the Precious Blood has fallen) upon the altar cloth, ...the cloth is to be washed three times, a chalice being placed under the spot where the drops fell, and the water is to be emptied (from the chalice) into the sacrarium." Perhaps this is a case (not unheard of) of a latinism creeping into the Russian Rite and obfuscating the original Byzantine tradition which eschews the washing of antimensia and to which Bulgakov is a witness. These rubrics of the *Missale Romanum* have recently been changed (1965), but at the time that the *Služebnik* in question was printed (1901), they were still in force and printed in the Missal. For the new Latin rubric, cfr. *Ordo Missae Ritus Servandus in Celebratione Missae et De Defectibus in Celebratione Missae Occurrentibus*, Editio Typica, Rome : Typis Polyglottis Vaticanis, 1965, "De Defectibus", X, n. 42, p. 66 : "If any of the Blood of Christ be spilled, even the smallest drop, it is sufficient to pour a little water on to it and to wipe is afterwards with a purificator, if it has fallen on the corporal or altar cloths or other place, it is to be washed in the most fitting manner possible, and the water is to be emptied afterwards into the sacrarium."

¹³² p. 88.

¹³³ RAES, *op. cit.*, pp. 61–62 : "These antimensia are still without relics

that the first antimensia were provided with Relics ¹³⁴ and only a much later practice allowed of antimensia without Relics, which however were to be used merely as corporals on consecrated fixed altars. ¹³⁵ Amanieu, ¹³⁶ De Meester, ¹³⁷ Lubeck, ¹³⁸ and Nabaa', ¹³⁹ either content themselves with repeating or paraphrasing the two canons or give somewhat ambiguous explanations.

and can be washed (cfr. canons 16 and 96 attributed to Patriarch Nicophorus in Pitra). "Ces Antimensia sont encore sans reliques et peuvent être lavés (cfr. les canons 16 et 96 attribués au patriarche Nicéphore dans Pitra, etc.)."

¹³⁴ See above, pp. 48 ff.

¹³⁵ See below, pp. 110 ff.

¹³⁶ AMANIEU, *op. cit.*, col. 587: "The Greek Church has never ceased to demand respect for the antimension, as witness the prohibition of washing this cloth in the presence of the faithful (or laics): cfr. Canons of Nicephorus, can. I, P.G. 100: 856. "L'Eglise grecque n'a jamais cessé d'exiger le respect de l'antimense, témoin la défense de laver ce linge devant les fidèles; cf. *Canons de Nicéphore*, can. I, P.G., t. C, col. 856."

¹³⁷ DE MEESTER, *op. cit.*, p. 163: "After having been consecrated, the antimins cannot be afterwards sewn, nor cut up, nor washed. If an antimension has been washed through ignorance, it does not lose its consecration, nor should it be considered as profaned (βέβηλον). He does not sin who washes it in a private place; but he does sin who washes it in a public place (Can. I of Nicephorus the Confessor, Patriarch of Constantinople, ΣΥΝΤΑΓΜΑ, t. IV, p. 427. Canons from unknown sources, Mansi, t. XIV, col. 323. In a redaction reported by Pitra, t. I, p. 336, necessity is mentioned: 'Εάν γένηται χρεία πλῆθῃναι ἀντιμίνσιον)' – "Dopo essere stati consacrati, gli antiminsi non possono più essere cuciti, né tagliati, né lavati. Se un antiminsio è stato lavato per ignoranza, non perde la sua consecrazione, né deve essere considerato come profanato (βέβηλον). Non pecca chi lo lavasse in luogo appartato; ma pecca chi lo lavasse in luoghi pubblici. (Can. 1° di Niceforo il Confessore, Patriarca di Cpoli... Canoni di fonte ignota sopra citati, Mansi, t. XIV, col. 323. In una redazione riportata dal Pitra (Iuris Eccl. Graec. Hist. et Mon., t. I, p. 336), si parla di necessità: Εάν γένηται χρεία πλῆθῃναι ἀντιμίνσιον.

¹³⁸ LÜBECK, *op. cit.*, p. 404, footnote: "we wish to note here the small contradiction which exists between canon 16 and canon 96, with regard to the washing of antimensia. The two canons do not seem to come from the same hand." – "Auf den kleinen Widerspruch zwischen can. 16 und 96 hinsichtlich des Waschens der Antimensien sei hier nur kurz hingewiesen. Die beiden Kanones scheinen nicht aus einer Hand zu sein." Unfortunately, Dr. Lübeck does not specify exactly this small contradiction nor does he attempt to resolve it; otherwise, he only translates the canons.

¹³⁹ NABAA', *op. cit.*, p. 292. Metropolitan Phillip Nabaa' merely translates the canons, but has an interesting footnote to Canon 96: "The essence of this canon is the act of emptying out the water in which the antimension was washed in a hidden or in a publicly frequented place."

3) Might the solution be that the two canons reflect the practice of two different locales or epochs? ¹⁴⁰ Or do they approach the same problem from two different points of view, the one strictly juridical, the other moral? I incline to the latter view, believing that the two canons may be harmonized as follows: canon 16 speaks of the washing of antimensia from an objective point of view and implies that although an antimension should not be washed, if this operation has nevertheless been performed, the antimension has neither been profaned nor exsacrated (lost its consecration) and may still be used for the celebration of the Divine Mysteries (unless otherwise damaged). Canon 96, on the other hand, does not treat of the antimension as such but considers the human problem involved, the morality attached to the action of washing it: does he who has transgressed the juridical prescription against the washing of the antimension incur moral guilt? The canon specifies that one who (knowingly) transgresses the ecclesiastical tradition against washing antimensia sins (seriously) if he shows such disrespect as to wash one in an unbecoming place ¹⁴¹ but does not sin (seriously) if he washes it in a decent place. ¹⁴²

Or we may say that although antimensia are not to be washed, canon 16 treats of the case where one has been washed *inadvertently*, and canon 96 treats of the case where this has been done *knowingly*.

Analyzing canon 16, we may say that its most important part is the formal enunciation of the Byzantine canonical and liturgical principle that an object once sanctified (blessed or consecrated) can never become

¹⁴⁰ As suggested by LÜBECK, *loc. cit.*, cfr. above, p. 91, note 138.

¹⁴¹ ἐν τόπῳ ἐν ᾧ πατεῖται: "frequented by passerbys, public", e.g. in the public fountains and washing places. Washing an antimension there before the eyes of all would be tantamount to great disrespect for this sacred cloth and for the Eucharist (particles of which may still adhere to the antimension) and would cause scandal to the passers-by.

¹⁴² I.e. the sacristy (diakonikon — Cfr. RICHARD KRAUTHEIMER, *Early Christian and Byzantine Architecture*, The Pelican History of Art, Baltimore, Maryland: Penguin Books, 1967, pp. 68, 360, also 77, 89, 92, 110, 210-212, 326.) or Sacrarium (cfr. above, p. 87), and MARIO RIGHETTI, *Storia Liturgica*, 4 vols., 3rd. ed., Milan: Editrice Ancora, 1964, Vol. I, pp. 480-481). Cfr. FERRARI, *loc. cit.* It is interesting to note that CICO Fonti, serie I, vol. IX: *Disciplina Generale An (sec. II-IX)* carries on pp. 7-8, as numbers 14-17 the canons of St. Nicephorus, taken from PITRA, *loc. cit.*, but omits canon 96; in his general preface to this volume, Amleto Card. Cicognani (writing in 1933) says that canons which were not disciplinary (e.g. those having merely moral or rubrical value) were omitted.

impure nor lose its sanctification (unless, naturally, the object is completely destroyed). Thus the antimimension that has been washed (or, as we have seen previously, cut into pieces) still retains its consecration. However, since inadvertance is mentioned, it seems certain that canon 16 considers the washing of an antimimension as undesirable.

Canon 96, on the other hand, may seem to take a more lenient view, tolerating the washing of an antimimension in private but not in public ; the washing now becomes an accepted (or tolerated) fact, and the place where it is washed determines the morality of this action. However, in practice, as we have seen, the stricter point of view of canon 16 has become the accepted rule for action and from the texts quoted above, it is obvious that the washing of the antimimension is excluded at least by custom, and "Custom is the best interpreter of the law." ^{142a}

Why should the Byzantines be so reluctant to wash a soiled antimimension ? The most important consideration stems from the Byzantine mystique which considers these objects too *sacred* to be washed : ¹⁴³ of course a practical consideration, especially before the modern widespread use of fast colors, ¹⁴⁴ is that the design and the inscriptions, and especially the date of consecration including the Bishop's signature, might become obliterated. ¹⁴⁵ Also, the remains of the Sacred Myron (Chrism) with which the antimimension had been anointed and any fragments of the Eucharist adhering to the antimimension would be washed away and subject to possible profanation : the particles of Relics in the small sack fastened to the antimimension ¹⁴⁶ might be destroyed, washed away, or at least loosened.

^{142a} Cfr. CIC, can. 29 : "Consuetudo est optima legum interpret.", and its footnotes.

¹⁴³ FERRARI, *loc. cit.*

¹⁴⁴ Even the colors used by the Vatican Press, Rome, for printing the Russian Antimensia in January of 1967, tend to smudge when the cloth is washed, as I ascertained by experimenting with an unconsecrated antimimension.

¹⁴⁵ Permanent ink, such as is used for marking laundry, was practically unknown or at least not in general use until very recent times. Most antimensia probably had the date of consecration and the Bishop's signature written with inks which would easily wash out in water. An antimimension whose inscriptions are no longer legible must be retired from use, as we saw above, p. 80 ff.

¹⁴⁶ Today this small pouch is almost always sewn to the antimimension before its consecration ; in former days, however, as is evident by the rubrics still carried in some of the liturgical books, it was fastened to the antimimension only with wax-mastic. Cfr. BRAUN, *op. cit.*, I, pp. 649-650 ; DE MEESTER, *The Great*

Summing up, then, we may say that the preponderance of texts and commentaries (as well as practical consideration) give the definite impression that the washing of antimensia is something repugnant to the Byzantine Church.¹⁴⁷ The simple fact of the washing of an antimension does not, however, cause it to lose its usefulness; if the inscription or the Relics have been seriously damaged in the process, it will, of course, have lost its usefulness and must be withdrawn from use. This traditional discipline has been suggested by Mons. G. Balan¹⁴⁸ and Mons. A. Si- piaghin¹⁴⁹ for the projected codification of the section "De Rebus" of Oriental Canon Law.

7. At this point, it would be well to take cognizance of certain circumstances under which a new "immoveable" antimension is prescribed for a consecrated fixed altar¹⁵⁰:

Euchologion (Melkite, in Arabic), *op. cit.*, p. 209b, *op. cit.*, pp. 236-239, even if the pocket was not sewn to the antimension, after the relics were inserted it was often closed only with wax-mastic, cfr. *Činovnik* (*Služebnik*), Lvov, 1886, p. 101; *Činovnik*, Jordanville, 1964, p. 144b; ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ, Rome, 1873, p. 212; HAPGOOD, *op. cit.*, p. 508; MALTZEW, *op. cit.*, pp. 139-140; Nikolskij, *Ustav*, pp. 811, 815; Pétridès, EO, p. 202; RAJEWSKY, *op. cit.*, p. 192, etc.

¹⁴⁷ We have cited Greek, Russian, Melkite, and Rumanian sources, besides noted commentators, and thus we feel justified in predicating this tradition for the whole Byzantine Church.

¹⁴⁸ S. *Congregazione Orientale, Codificazione Canonica Orientale*, t. VI, cc. 1012-1153, 1154-1254, Prot. N. 223/33 "Rumeni", p. 7, can. 1200.

¹⁴⁹ S. *Congregazione Orientale, Codificazione Canonica Orientale*, t. VI, cc. 1012-1153, 1154-1254, Prot. N. 228/33 "Russi", p. 6, can. 1198: "Russian antimensions... when old and worn out, must be burned, never mended nor washed, even though if they have been cleansed through inadvertance they do not lose their 'sanctification' (vid. Milas, II, p. 574)." "Gli antiminsi russi erano stampati soltanto nella tipografia sinodale, secondo l'ucase del 16 gennaio, 1862; logori e usati, essi dovevano essere bruciati, mai riparati o lavati, benché puliti senza avvedersene, non perdevano la loro 'santificazione' (v. Milas, II, p. 574)."

¹⁵⁰ Cfr. PETROVSKIJ, *op. cit.*, col. 808; Nikolskij, *Antimins*, pp. 61, 81-100. BULGAKOV, *op. cit.*, p. 710, notes that there is no special ceremony connected with the replacing of an old (immoveable) antimension with a new one: "When he has received a new antimension, the Priest carries it without delay into the church, opens the eileton on the altar, puts the antimension sponge on the new antimension, and folds the antimension and eileton in the customary fashion, placing upon it the Altar Gospel-Book (Evangelary). Some Priests, confusing the simple placing of a new antimension in the church with the consecration itself of the church by the means of an antimension carry out on this occasion (reception of new antimension) some of the ceremonies proper to the consecra-

- 1) At the consecration of a new church (and altar) ; ¹⁵¹
- 2) After the renovation of an already consecrated church if it is now to be consecrated in honor of different Mystery or Saint than its previous titular ; ¹⁵²
- 3) At the consecration of a new altar in an already consecrated church ; ¹⁵³
- 4) At the reconciliation of a desecrated church ; ¹⁵⁴
- 5) When the previous antimimension has lost its usefulness by becoming too old, frayed, stained, etc. ;
- 6) There are certain cases on record in which a Bishop taking possession of his eparchy (diocese) has consecrated new antimensia to replace those consecrated by his predecessors(s). ¹⁵⁵

8. Another way that the antimimension may lose its usefulness ¹⁵⁶ is the loss of the Relics from the small pouch in which they are fixed (usually sewn) to the reverse side of the antimimension, or if this pouch becomes

tion of a church ; but for such a custom there exist neither rubrics, nor decrees, nor ecclesiastically determined ceremonies. The celebration of the Liturgy immediately after the deposition of a new antimimension (on the altar) is not obligatory."

¹⁵¹ Or of a "parecclesia" ; since tradition forbids the Byzantines to celebrate more than once a day on the same altar, they often construct within the church small chapels which are not mere "side-altars" but complete little churches in themselves, each furnished with altar, prothesis, iconostasis, etc. Cfr. ATTWATER, *A Catholic Dictionary*, *op. cit.*, p. 367 ; GOAR, *op. cit.*, p. 13 ; SALAVILLE, *Introduction*, *op. cit.*, p. 114.

¹⁵² *Atky Istoriceskije*, *op. cit.*, II, p. 136, n. 106 : *Istoria Rossijskoj Erarchij*, Moscow, 1812, IV, p. 292 (Letter of Patriarch Philaret to the Hegumenos Serapion, in 1620).

¹⁵³ If the altar has to be replaced or if a new altar, e.g. of silver or gold, has been given as a votive gift to replace to old altar, or the same in a parecclesia.

¹⁵⁴ For this concept, cfr. KIWITZ, *op. cit.*, pp. 51-54, 57.

¹⁵⁵ *Akty Istoriceskije*, *op. cit.*, I, p. 92, n. 48. P.E. *op. cit.*, no. 2, p. 76. Fr. Amman gives us the curious note that under the influence of the Greek Orthodox Patriarch of Antioch Makarios, the famous liturgical reformer Nikon, Metropolitan of Moscow, decided to change the antimensia in all Russian Churches in 1655 and for this purpose 15,000 antimensia were consecrated and sent out even to the most remote villages to the consternation of clergy and people. Cfr. A. M. AMMAN, *Storia della Chiesa Russa e dei Paesi limitrofi*, Turin : Unione Tipografico-Editrice Torinese, 1948, p. 236. Fr. Amman does not give Nikon's motives.

¹⁵⁶ I.e. as a portable altar.

so torn as to make the loss of the Relics imminent ; here we must make a distinction : since the loss of Relics does not entail the loss of consecration, the antimensation may still be used as a type of corporal (if it is otherwise still in good condition) on a consecrated fixed altar. To be used once more as a portable altar, it must have Relics attached to it again or the Relic pouch repaired in such a way as to preclude danger of the loss of the sacred Relics.¹⁵⁷

9. What is to be done with the old antimensia which have been withdrawn from service ? In this regard we may distinguish two traditions : 1) the antimensia are conserved in a becoming place ; or 2) the antimensia are burned and the ashes carefully disposed of.

The first tradition is drawn predominantly from Russian sources.¹⁵⁸ In ancient christian Russian, the old antimensia which had been withdrawn from use were left on the altar, spread out under the altar cloths or placed in a (hollow) Cross behind the altar, or in a special column or box to the right of the altar. Thus P.E. (sic), in his article on "Russian Antimensia" in the *Journal of the Moscow Patriarchate* (in Russian), reports :

"There existed a custom of placing the old antimensia in a column at the right side of the altar or in a cross in the center or in a box. Only later the usage was introduced of sending the old antimensia to the sacristy of the Bishop or of the Cathedral. Thus, for example, in the 'Report on the diocese of Vladimir' of 1867, we read : 'The consistory of Vladimir, in obedience to the resolution of your Excellency, orders the Priest-Sacristans to present to your Excellency the old antimensia, each wrapped not in a paper but in its proper eileton and carried in a becoming box to Vladimir'."¹⁵⁹

¹⁵⁷ As we pointed out above on pp. 50 ff, the presence or absence of relics has no effect on the validity of the consecration of the antimensation ; however, it cannot be used lawfully as a portable altar if it has never had relics or if these have been lost.

¹⁵⁸ I.e. *written* sources ; also, from observation, it may be seen that many antimensia are preserved in Russia. However, as we will have occasion to remark below, the other branches of the Byzantine Rite know something of this usage as can be seen from the antimensia preserved in the museums of Athens (Benaki, Byzantine), Belgrade (Patriarchal museum), Grottaferrata (Italo-Greek monastery of St. Nilus), etc.

¹⁵⁹ P.E. *op. cit.*, no. 2, p. 76 ; cfr. also Nikolskij, *Antimins*, pp. 105-107.

and Petrovskij adds :

« When a new antimension was placed on the altar, the old one was not taken away but left on the altar underneath the bottom altar cloth (katasarkion, sračica), as is witnessed by the many antimensia found in some churches (e.g. in the Monastery of Orscina, Tver, and in a church of Novgorod, 12 antimensia) ; and from the briefs which accompanied the newly consecrated antimensia and which prescribed that the old ones were to be kept on the altar, under the new antimension (brief-gramota of 1590), or else at the right side of the altar in a column (gramota of Paul, Metropolitan of Kaluga, 1675), or else in a Cross in the center (gramota of Jona, Metropolitan of Rostov and Jaroslav, 1686). In the Ritual (Trebnik) of Patriarch Joseph there is found a ceremony for the retiring of an old antimension. From the XVIII century (Ukaz of 1735) the antimensia are sent to the sacristy of the Cathedral or to the Bishop's personal church. At present, there is a precise register of all the antimensia kept there (Ukaz of Holy Synod, 1842).”¹⁶⁰

With the Liturgical reform of Patriarch Nikon of Moscow (1652-1658, d. 1681)¹⁶¹ the present practice of the Russian Orthodox Church came into use: the antimension, wrapped in its eileton¹⁶² is presented to the Bishop who sees to it that it is kept in a special place in his private chapel or in the sacristy of the Cathedral (Sobor). In 1842 the Holy

¹⁶⁰ PETROVSKIJ, *op. cit.*, col. 808.

¹⁶¹ Cfr. KIWITZ, *op. cit.*, pp. 36-37 ; Nikon's reform caused a schism in the Russian Orthodox Church because a certain group called now the "Old Believers" (Starovjeri) refused to accept his reforms ; this schism endures to this day, (although some have returned to communion with the Russian Orthodox Patriarchate of Moscow) and the "Old Believers" preserve the ancient custom of keeping the old antimensia in the particular church where it had been used, as described above, instead of sending them to the Bishop. Cfr. NIKOLSKIJ, *loc. cit.* ; SOLOVEY, *op. cit.*, pp. 60, 61, 63-64, 75, 78, 79, 82 ; ADRIAN FORTESCUE, *The Uniate Eastern Churches (The Byzantine Rite in Italy, Sicily, Syria and Egypt)*, New York : Frederick Ungar Publishing Co., 1923, p. 156, gives the interesting information that Nikon was aided in his revision of the Russian Service Books (which were supposed to be made more conformable to the contemporary Greek usage) by a certain Paisios (Panteleon) Ligerides, a brilliant alumnus of the Greek College in Rome who passed from the Roman Catholic Faith to Orthodoxy, becoming the Greek Orthodox Metropolitan of Gaza, Palestine. He died in 1678 rejected by both Catholics and Orthodox. Thus the present usage in the Russian Orthodox Church may have been much influenced by a (former) Catholic and Roman student.

¹⁶² Cfr. BULGAKOV, *op. cit.*, p. 710 ; NIKOLSKIJ, *loc. cit.* ; P.E. *loc. cit.*

Synod of Moscow issued an Ukaz (decree) stipulating that each church under its jurisdiction must have a precise register containing all the data pertinent to the antimensia belonging to that particular church.¹⁶³ Bulgakov gives minute details as to the method of carrying the old antimensia to the Bishop :

"It is not permitted to wash a stained antimension nor to mend an old or torn one ; but in this case, without delay, the Priest (having put on the stole and epimankika-cuffs)¹⁶⁴ presents the old antimension, wrapped in its eileton and placed in a becoming container, to the Bishop, asking for a new one. If the Pastor, because of some plausible reason, cannot go in person to receive the new antimension, he may charge the Priest-sacristan or other Priests, and in exceptional cases even a Deacon, to do this for him ; in the written request for the antimension the person to whom it is to be given to carry must be specified by name ; receiving the new antimension, the Priest pays the established offering for it. In certain deaneries, special boxes are made for the transporting of antimensia, lined inside with silk and velvet, with a Cross on the outside cover and with special locks ; they are made in such a way that the boxes may be conveniently carried attached to the breast with ribbons. In the diocese of Černigov (N.E. Ukraine) the Priest-sacristans have the obligation of making two or three containers for carrying antimensia (depending on the number of churches in the deanery) ; these containers are cardboard boxes, in the form of a book, covered with silk or cotton upon which has been embroidered a Cross ; they must carry the old antimensia wrapped in their eiletons to the Bishop in these boxes. The containers must be carried during the voyage tied with ribbons or cords upon the breast, underneath the overcoat, and during overnight stop-overs and during meals they must be placed in the house¹⁶⁵ under the ikons."¹⁶⁶

¹⁶³ PETROVSKIJ, *loc. cit.* ; SHIPMAN, *op. cit.*, p. 564.

¹⁶⁴ Epimanika (Slavonic: *poruci*), part of the Byzantine Rite liturgical vestments worn by Bishops, Priests, and Deacons, are ornamental cuffs. Cfr. HAPGOOD, *op. cit.*, p. xxxviii. They have the practical purpose of retaining the loose ends of the sleeves of the under-vestment (sticharion—"alb," or pod-riznik) and are thought to be vestiges of the Imperial gloves granted as an honor to Church dignitaries by the Byzantine Emperor.

¹⁶⁵ "In the house under the ikons" refers to the Byzantine custom of having in private homes and even public buildings ikons (sacred images), often with hanging lamps before them and a lectern (analogion) for prayerbooks, or the Holy Gospels, in the east corner of the room, the so-called "Ikon-corner" or "Beautiful Corner".

¹⁶⁶ BULGAKOV, *op. cit.*, p. 710.

Judging from many antimensia which I have seen in museums and churches ¹⁶⁷ in the U.S.S.R., the relics were sometimes removed from the old antimensia (to be used for the consecration of new ones); the traces of where the relics were formerly attached to the antimensia can clearly be seen. Some antimensia are exposed for view in museums, ¹⁶⁸ and they can be very important historical documents because through them we can learn when a particular Bishop was in a certain place and at what time.

Thus Papàs Matteo Sciambri in his work *Historical Investigations Concerning the Greek-Albanian Community of Palermo (in Italian)*, traces the history of a certain Don Gabrieli, Archbishop of Macedonia (1610-1614):

"Following our Don Gabrieli in his wanderings among the Byzantine Rite community in Sicily, it seems that he went to Palazzo Adriano (a town 17 kilometers south-east of Piana degli Albanese in western Sicily) also. The testimony this time is found on an antimension... consecrated by our Don Gabrieli, as is apparent from the liturgical inscription which the Bishop commonly writes on it as a guarantee of its authenticity... unfortunately the text lacks a date, but it is known that Gabrieli lived in the first half of the XVII century; in 1613 he was Exarch of the Patriarch of Constantinople. The picture on this antimension places it around this time; a little later the picture used begins to be less archaic." ¹⁶⁹

Professor Svetozar Steven Dusancić, Curator of the Serbian Orthodox Patriarchal Museum, in his article "The Antimension as an Object of Science" (in Serbian) ¹⁷⁰ explains how examination of antimensia in regard to their material and to the ornamentation and inscriptions on them may reveal important information regarding the history of: 1) the frontiers of eparchies (dioceses) and place-names; 2) Ecclesiastical art;

¹⁶⁷ Moscow, Zagorsk, Leningrad, Kiev, Odessa.

¹⁶⁸ Of course, in this case due reverence must be observed: there should be an indication explaining what an antimension is and giving the pertinent details concerning the particular one(s) on view, and of course they must be preserved from dust, insects and from being touched. Unfortunately I have seen antimensia barely hanging from rusty tacks or nails, covered with dust and fly-specks.

¹⁶⁹ MATTEO SCIAMBRI, *Indagini Storiche sulla Comunità Greco-Albanese di Palermo*, Grottaferrata: Tipografia Italo-Orientale "S. Nilo", 1963, p. 97. Cfr. also pp. 125-126 of the same work and N. BORGIA, *I Monaci Basiliani d'Italia in Albania*, 2 vols., Rome, 1935, 1942, vol. I, pp. 28, 25.

3) Ecclesiastical and secular architecture (he gives example ¹⁷¹ of certain city walls and towers, now in ruins, depicted on antimensia); 4) Paleography and philology; 5) textile industry; 6) Liturgical usages.

The second tradition regarding the disposal of antimensia withdrawn from active use is known especially from Greek sources. Thus Protopapàs Ferrari says: "After having been used for some time they (the antimensia) are burned and the ashes are thrown into the sacrarium which lies under the altar." ¹⁷²

Dusanić, ¹⁷³ Lübeck, ¹⁷⁴ Maloney, ¹⁷⁵ and the *Pedalion* ¹⁷⁶ concur with Ferrari, and Mons. Sipiaghin ¹⁷⁷ suggested similar legislation in his

¹⁷⁰ SVETOZAR STEVEN DUSANIĆ, "АНТИМИНС КАО НАУЧНИ ОБЈЕКТ" ("Antimins kao Naučni Objekt"), Црква Календар Српске Православне Патријаршије за Просту 1947 Годину. (*Church Calendar-Yearbook of the Serbian Orthodox Patriarchate for the Year 1947*), Belgrade: Stamparija "Radenkobić", 1947 (annual), pp. 60-63.

¹⁷¹ *Ibidem*, p. 62.

¹⁷² FERRARI, *op. cit.*, p. 106: "Dopo averli usati per qualche tempo, essi si bruciano e le ceneri si gettano nel Sacratio Eucaristico, che giace sotto l'altare."

¹⁷³ DUSANIĆ, *op. cit.*, p. 61: "The greatest destruction of antimensia came about through their being burned, when an old antimension was replaced with a new one (we prescind from the discussion of whether this replacement came about always because of real need or for other reasons). According to ecclesiastical tradition, all old or discarded antimensia were burned. This practice came about because it was not known how otherwise to dispose of them; as consecrated objects which were no longer useful, they were superfluous, and on the other hand it was not fitting that they should lie about neglected in some place. Thus burning the antimensia was found to be the most opportune solution... If furnished with relics, these were removed first before the antimension was burned. For this reason the Orthodox Church has not conserved many antimensia and especially not those from the remote past. Naturally, this practice has done grave disservice to science, since these precious documents were destroyed for all time." Professor Dusanić has failed to make the above-mentioned distinction concerning the Russian Orthodox Church, cfr. above, pp. 96 ff.

¹⁷⁴ LÜBECK, *op. cit.*, p. 411: "It (the antimension) must never be washed, but when it is worn out it is to be thrown into the fire." - "Nie darf es gewaschen werden, sondern muss, wenn es abgenutzt ist, im Feuer seine Vernichtung finden."

¹⁷⁵ MALONEY, *op. cit.*, p. 1009: "Only a bishop can consecrate an antimension, which is never washed but when soiled burned."

¹⁷⁶ *Pedalion* (Cummings), p. 132: "But if these (antimensia) ... be completely spoiled, some authorities recommend that they be burned up in fire (which is best) or be thrown to the bottom of the sea, or be disposed of under untrodden ground."

¹⁷⁷ Sipiaghin, *loc. cit.*: "When old and worn-out, they (antimensia) must

report to the Commission for the Codification of Oriental Canon Law. Naturally, the Relics are to be removed before the antimensia are burned, and these can then be used for the consecration of new antimensia.

Perhaps we may harmonize the two seemingly disparate traditions by suggesting that old antimensia be preserved in a becoming place, especially if they have some artistic or historic merit, but that when there is no such motive, that they be burned (after removing the relics and recording all important data) and the ashes disposed of in a fitting manner. In fact, the preserving of antimensia according to the Russian tradition would lead to the piling up of tremendous quantities of old ones,¹⁷⁸ and the Greeks have not always followed their own custom completely because there exist many antimensia in Greek museums: ¹⁷⁹ thus neither branch of the Byzantine Rite has in practice considered its traditions in this regard *de rigueur*, and we may feel free to follow here the dictates of common sense, keeping in mind always the respect due to the antimension.

10. In summation, we make the following remarks:

1) the antimension loses its consecration only when completely destroyed;

2) however, it loses its *usefulness* (is rendered unfit to have the Divine Liturgy celebrated upon it) when it becomes too old, torn, frayed or soiled: common sense must be the guide here;

3) it is considered undesirable to wash or mend a soiled or damaged antimension — it should rather be withdrawn from use;

4) withdrawn antimensia should be either kept in a decent place and some record kept of the pertinent data regarding them, or they should be burned (after the relics have been removed) and the ashes disposed of in a fitting manner.

be burned, never repaired or washed." "Logori e usati, essi dovevano essere bruciati, mai riparati o lavati."

¹⁷⁸ Cfr. above, p. 97.

¹⁷⁹ E.g. in the Benaki Museum and the Byzantine Museum, both in Athens, and in the museum attached to the Italo-Greek monastery of Saint Nilus (S. Nilo) at Grottaferrata, outside Rome.

CHAPTER FIVE

THE USE OF THE BYZANTINE ANTIMENSION

We will consider the use of the antimimension under its physical aspects (material element), i.e. where and how it is used, and under its personal aspects (formal element), i.e. the necessity and origin of the permission to use the antimimension.

I. MATERIAL ELEMENT

As we have seen in our historical section, ¹ the antimimension originated as a portable altar to be used for the celebration of the Holy Mysteries outside of a consecrated Church and altar, or in cases where the canonical consecration of the altar and/or the presence of Relics was problematical. However, with the passage of time, the present custom arose of placing antimensions on all altars, even on fixed altars containing Relics and regularly consecrated by a bishop.

Even when the antimimension is used as a substitute for a consecrated fixed altar, we may distinguish in the Byzantine Rite between *moveable* and *fixed* antimensia; *moveable antimensia* are those which are used regularly *extra loca sacra* (outside of a church or oratory) for the celebration of the Divine Liturgy; *fixed antimensia* are those which are used in a established church or oratory in which the altar is an unconsecrated table upon which the antimimension is placed and habitually remains there.² Sometimes, in past times, the fixed antimensia were fastened permanently to the unconsecrated table serving as the altar; thus the author who goes under the initials, P.E., says :

“Those antimensia which were distributed for the purpose that they would remain always on a particular altar, are called *immoveable* ; they were sewn with thread to the under altarcloth

¹ Cfr. above, pp. 30-32.

² Cfr. Nikolskij, *Antimins*, pp. 61-98.

(sračia) or even affixed to the altar with nails; that is why these antimensia on the reverse side, rarely on the obverse, have reinforced corners. It is obvious that the dimension of these antimensia varied: the larger ones were intended to be used always in a church, while the smaller antimensia, were more convenient to carry about for the celebration of the Divine Liturgy (outside of a Church or oratory)."³

The difference between moveable and fixed (immovable) antimensia was at times highlighted by an inscription on the antimension which would specify its use. In this regard, Petrovskij, reports:

"According to the difference between churches to which they were consigned, antimensia are distinguished as *movable* and *immovable*. Movable antimensia are those given for field churches or domestic oratories and in general to those places constructed for a limited time only. This particular form is sometimes characterized by inscriptions such as the following: 'For the celebration of the Divine Liturgy in any place whatsoever'; 'For use by the (Universal) Church in every place under its jurisdiction'; etc. Movable antimensia were also sent to places in which there were no fixed churches (thus in 1858 the Holy Synod permitted the use of movable antimensia in the circumscription of Irkutsk, Siberia); they were sent temporarily to churches which were in the process of reconstruction or renovation in order that the Liturgy might be celebrated in a provisory chapel; and in ancient times they were sent to hermitage chapels, constructed in the wilderness for a monastery or for the nearby inhabitants (Imperial Decree of 1641).

"...Immoveable antimensia are those destined for permanent churches, i.e. not constructed as provisional measure."⁴

We must examine the use of the antimension then under two aspects: its use as a true portable altar outside of a consecrated fixed altar, and its use on a consecrated fixed altar as a type of corporal.

³ P.E. *op. cit.*, no. 2, pp. 75-76.

⁴ PETROVSKIJ, *op. cit.*, col. 807-808. We can compare the moveable antimension with the Latin *petra sacra* (portable altar stone) used *extra loca sacra* (outside of a church or oratory), and the immoveable antimension with the Latin *petra sacra* used *ad modum fixi* (i.e. used habitually in a permanent non-consecrated wooden, cement or masonry table or "altar". The Latin *petra sacra* itself is a small slab of stone, usually about 1 inch (2.5 cm.) thick, eight inches (ca. 20 cm.) on a side (these dimensions may vary considerably), containing relics and consecrated by a Bishop or deputed Priest. Cfr. above pp. 4, 14, 21, 23, 24; below pp. 311-312.

A. *The Antimension Used as a Portable Altar*

The great Byzantine canonist, Theodore Balsamon, notes in his commentary on Canon 7 of the Seventh Ecumenical Council that to fulfill the prescriptions of this canon directing that the Holy Sacrifice be celebrated only on canonically consecrated altars containing the requisite relics of martyrs, the antimension suffices as a substitute for the consecration of the place.⁵ The other commentators, as for example St. Symeon of Thessalonica, insist that the antimension is in every way equal to a fixed altar, receives the same consecration, and "is filled with the Glory of God."⁶ St. Theodore the Studite, replies to a query regarding the liceity of celebrating or concelebrating in a Church being used by heretics (probably Iconoclasts), that it is preferable rather to celebrate outside of a church but on an antimension, that is on an altar in the form of a linen cloth or wooden tablet.⁷ We know from Church Histo-

⁵ P.G. 137: 911; also cfr. JOHN OF KITROS, *op. cit.*, P.G. 119: 976, "If therefore the Church is not consecrated, the sanctifying power of the antimension supplies for this deficiency."

⁶ SYMEON OF THESSALONICA, *op. cit.*, P.G. 155: 333, "And everything is done to these (antimensia during their consecration) that is done to a fixed altar because they are one and the same Holy Table (altar), and they are filled with the Glory of God." Cfr. also MANUEL CHARITOUPOULIS, *op. cit.*, P.G. 119: 811; DE MEESTER, *op. cit.*, p. 159. That is why it is strange to find authors who feel that the antimension is not a true altar; thus JAMES GODLEY, *The Time and Place for the Celebration of Mass*, Washington, D.C.: The Catholic University of America Press, 1948; p. 172, giving his opinion for the prohibition, contained in can. 823, of the Plan-Benedictan *Codex Iuris Canonici*, for Latin priests to celebrate on the Greek Antimension, says: "A Priest of the Latin Rite cannot use the antimension, since he must celebrate Mass on a consecrated altar." This statement would have to be modified to, "A Priest of the Latin Rite, unless he has special faculties, cannot use the Byzantine Antimension, even though it is a consecrated altar, because he must, according to Latin Rite tradition, celebrate Mass on a *stone* altar." No one would deny that the High Altar at the Archbasilica of St. John Lateran is a consecrated altar, even though it is a wooden table (thought to be the table on which St. Peter or at least the early Popes celebrated the Eucharist). This altar was later encased in stone, but the stone is only a protective frame or case, and the celebrant (the Pope or his delegate with special faculties) celebrates the Holy Sacrifice of the Mass directly touching the wooden table which is exposed on its top surface. (The wooden front surface can be seen by sliding back two small doors in the front of the stone casing). Cfr. below, p. 314.

⁷ P.G. 99: 1056, St. Theodore uses the word "thysiasterion" (Θυσιαστήριον), and not the word, antimension, but it is clear that when he speaks of celebrating outside of a church on an altar in the form of a linen cloth or wooden

rians⁸ and from Canonists such as Theodore Balsamon⁹ that the clergy celebrated the Sacred Rites in army camps "under a cotton tent which had been designated as a church."¹⁰

St. Nicephorus, Patriarch of Constantinople (occupied Ecumenical Throne 806-815, died 829 A.D.)¹¹ edited various canons among which are some concerned with antimensia;¹² germane to the present discussions is the following:

"Canon 97: It is wrong to condemn too precipitously one who having an antimension has celebrated the Divine Liturgy or baptized¹³ in a private place,¹⁴ in a house or on a boat, if

tablet, that he is speaking of what was later (or contemporaneously by others) called an antimension. Cfr. LÜBECK, *op. cit.*, pp. 402-403; RAES, *op. cit.*, p. 60. Cfr. above, p. 28 ff.

⁸ EUSEBIUS, *De Vita Constantini*, II, cc. 12, 14, P.G. 20: 989-992; SOCRATES, *Historia Ecclesiastica*, I, c. 18, P.G. 67: 123-124; SOZOMEN, *Historia Ecclesiastica*, I, c. 8, P.G. 67: 880-881; cfr. also SHIPMAN, *op. cit.*, pp. 563-564.

⁹ *Op. cit.*, P.G. 138: 965.

¹⁰ Pétridès, E.O., p. 198, notes that according to St. Symeon of Thessalonica, this ancient custom recalls the portable Tabernacle set up by Moses in the desert.

¹¹ Nicephorus, a contemporary of St. Theodore Studite, was a valiant defender of the orthodox doctrine concerning Images and Relics against the Iconoclasts. For his life and times, vid. PAUL J. ALEXANDER, *The Patriarch Nicephorus of Constantinople*, Oxford: Clarendon Press, 1958. Cfr. also Pétridès, E.O., pp. 195-196; LÜBECK, *ip. cit.*, p. 403 for questions of authorship of these canons.

¹² For the original text of the canons of Nicephorus, vid. J. B. PITRA, *Juris Ecclesiastici Graecorum historia et monumenta*, Rome: 1864 ff., II, pp. 329, 337, cfr. below, pp. 275-276. For a translation into French vid. Pétridès, E.O., p. 196; into German vid. LÜBECK, *op. cit.*, pp. 403-404. In regard to questions concerning the actual authorship of these canons, cfr. BRAUN, *op. cit.*, p. 93; LÜBECK, *loc. cit.* (opts for St. Nicephorus I 806-815); and Pétridès, *loc. cit.* (opts Nicephorus II 1260-1261). Cfr. also ALEXANDER, *op. cit.*, p. 156. Cfr. below, p. 85 ff.

¹³ Baptism is mentioned here because the Byzantine Church (especially all the branches of the Orthodox, and of the Catholics, the Russian Catholic branch of the Byzantine Rite) conserves until this day the ancient custom of giving all the Sacraments of Initiation together: Baptism, Confirmation, and Eucharist. Thus Baptism usually takes place in conjunction with the celebration of the Divine Liturgy (for which an antimension is needed). Cfr. BALSAMON, *op. cit.*, P.G. 137: 613, 138: 965. Also: ERNEST BENZ, *The Eastern Orthodox Church*, Garden City, New York: Anchor books - Doubleday & Co., 1963, p. 39; ARISTIDE BRUNELLO, *Le Chiese Orientali e l'Unione*, Milan: Editrice Massimo, 1966, p. 169; MERCENIER, *op. cit.*, I, p. 325; SOKOLOF, *op. cit.*, p. 119; TIMOTHY WARE, *The Orthodox Church*, Baltimore, Maryland: Penguin Books, 1963, p. 286; NICHOLAS ZERNOV, *Eastern Christendom*, New York: G. P. Putnam's Sons, 1961, p. 251.

¹⁴ I.e. outside of a place consecrated to Public worship, *extra loca sacra*.

sanctified by the presence of Sacred Images,¹⁵ for the clerics who follow the Emperors celebrate the Liturgy in the desert, and only under a cotton tent set up for that purpose.”

The antimimension must be used where a consecrated altar is lacking¹⁶ on doubtfully consecrated altars¹⁷ and on execrated altars;¹⁸ a priest who celebrates outside of a consecrated altar without using an antimimension should be punished with a year's penance and with 100 prostrations (per day).¹⁹

Nilus Keramenus, Patriarch of Constantinople (1380-1388 A.D.) adds that the antimimension should be used only in a decent place, separated from profane places by a wall or hangings, and should have at its left side a Prothesis²⁰ as do fixed altars.²¹

¹⁵ Images are “de rigueur” in Byzantine liturgical worship and are probably specifically mentioned here because the Iconoclasts had extirpated the sacred Ikons from the churches. In Russia, from about the XVI century on, the military chaplains had complete “Mass-kits” which included portable Ikons to be set up in place of the Ikonostasis, for the celebration of the Divine Liturgy in the field.

¹⁶ Cfr. JOHN OF KITROS, *op. cit.*, P.G. 119: 975; THEODORE BALSAMON, *op. cit.*, P.G. 137: 614-616, 912; DE MEESTER, *op. cit.*, pp. 160-161; LÜBECK, *op. cit.*, p. 407; Pétridès, DTC, col. 1389; Pétridès, E.O., p. 197.

¹⁷ Cfr. MANUEL CHAROTOUPOULIS, *op. cit.*, P.G. 119: 812; Patriarch MATTHEW, “Letter to Metropolitan of Heraclea”, *Miklosich and Mueller, Acta et diplomata graeca*, t. II, pp. 340-341; JOHN OF KITROS, *op. cit.*, P.G. 119: 975; SYMEON OF THESSALONICA, *op. cit.*, P.G. 155: 313; SHIPMAN, *op. cit.*, p. 563.

¹⁸ Cfr. Patriarch MATTHEW, *loc. cit.*, Pétridès, E.O., p. 197.

¹⁹ Cfr. Canon 98 of St. Nicephorus the Confessor: *vid.* p. 276 below.

²⁰ The Prothesis (Greek Πρόθεσις meaning “preparation”; Slavonic Жертвенникъ Žertvennik indicating “where the Sacrifice is prepared”) is a small table at the left of the Holy Table (Altar) in the sanctuary. It faces either East or North (in a traditionally East-oriented church), and is sometimes found in an apse of its own when the East end of the church terminates, as did many ancient churches, in 3 apses (the Holy Table itself being in the central apse). On the Table of Prothesis, the Priest, assisted by the Deacon, prepares the elements of bread and wine in a private ceremony of duration about 15 to 20 minutes, before the Liturgy of the Catechumens. At the Great Entrance, the elements are carried from the Table of Prothesis in a solemn procession which moves out of the North door of the Ikonostasis into the interior part of the nave of the church and back into the sanctuary through the central door (“Royal Door”) where they are deposited on the Holy Table. Toward the end of the Liturgy, after the Communion of the Clergy and Faithful, the remainder of the Eucharist is carried directly from the Holy Table to the Table of Prothesis where it will be consumed by the Priest or Deacon after the Liturgy. The Table of Prothesis is

From the above, then, may draw the following conclusions :

1) The antimension must be used by the Byzantine Rite Priest who celebrates the Divine Mysteries outside of a certainly canonically consecrated altar.²²

also called the Proskomidē (Greek: Προσκομιδή) or Proskomedion (Slavonic: Проскомидия) from assimilation with the Office of Preparation (Proskomedion) which takes place on it, and also (rarely) the Paratrapezion (Greek Παρατραπεζίον: "side table"). The Table of Prothesis is therefore a liturgical necessity in the Byzantine Rite. However, P.E., *op. cit.*, no. 1, p. 71 notes that in case of emergency the antimension supplies for all which is necessary for Liturgy including prothesis, altar (linens, etc.). It represents the Grotto of the Nativity, as is obvious from some of the prayers of the Office of Preparation (e.g. "And the star came and stood where the Child was"), and from the fact that it is usually furnished with an ikon of the Nativity. In addition to this symbolism, Byzantine mystical commentators on the Liturgy see in the fact that the elements rest on the Prothesis until the Great Entrance, a reference to the Hidden Life of Jesus, and in the fact of the Eucharist being carried to the Prothesis at the end of the Liturgy, Christ's Ascension, when he was again hidden from the gaze of man. The Table of Prothesis is usually covered with at least one linen or silk cloth (it should not be furnished with an antimension, and it is not a consecrated altar); its approximate equivalent in other Rites (principally the Latin Rite) is the credence table, originating out of the necessity of having some convenient surface other than the altar itself, on which to place the oblata and other things necessary for the Divine Liturgy, *cfr.* ATTWATER, *op. cit.*, I, pp. 39, 224; BRUNELLO, *op. cit.*, pp. 156, 562; COUTURIER, *op. cit.*, I, p. 69; DE MEESTER, *op. cit.*, pp. 198, 211; GOAR, *op. cit.*, pp. 10-11, 17, 21, 49; V. LAURENT, "Le rituel de la proscotide de la metropolite de Crete Elie", *Revue des Etudes Byzantines* XVI (1958), pp. 116-142; LÜBECK, *op. cit.*, p. 407; K. LÜBECK, "Das Kultusgebaude der Griechen", *Pastor Bonus*, XXV, 223-229; Nikolskij, *Ustav*, pp. 13, 805-806; FILIPPO OPPENHEIM, "Antimension", *Dizionario Ecclesiastico*, vol. I, p. 167; *Ordo Celebrationis Vesperarum Matutini, et Divini Liturgiae iuxta Recensionem Ruthenorum*; editio altera, Rome: Sacra Congregatio pro Ecclesia Orientali (tipografia Pio X), 1953, pp. 3, 47-57; SOFRONE Pétridès, "La preparation des oblats dans le rite grec"; *Les Echos d'Orient*, III (1899-1900), pp. 65-78; RAES, *Introductio in Liturgiam Orientalem*, pp. 35-37, 62-75; SALAVILLE, *An Introduction to the Study of Eastern Liturgies*, pp. 23, 112, 137; SOKOLOFF, *op. cit.*, pp. 2, 9, 14-16, 60-62.

²¹ Greek text in RHALLÉS and POTLES, ΣΥΝΤΑΓΜΑ, t. V, pp. 141-142, *cfr.* also Pétridès, DTC, col. 1390.

²² *Cfr.* P.E., *op. cit.*, no. 2, p. 75 where the author includes a note on the morality (according to the Russian Orthodox Church) of celebrating without an antimension: "In the Russian Orthodox Church since early times the antimension has been an essential and indispensable furnishing of the Sacred Altar. In the 'Doctrinal Notices' annexed to the Služebnik it is said that a Priest commits a mortal sin if he celebrates the Eucharist 'outside of a hallowed church without

2) The place in which the antimimension is used must be decent.²³

3) The antimimension may be placed on any convenient flat surface and should have another flat surface at its left to be used as a Prothesis; no special altar cloths are necessary.²⁴

a Holy Table', i.e. Antimension." See also FERRARI, *op. cit.*, p. 107, 110-111; RAES, *op. cit.*, p. 64.

²³ From what has been said above and from the history of the Antimension, it seems clear that it can be used *sub dio* (i.e. in the open air); in this case common sense and the respect due to the Holy Mysteries dictate precaution lest the elements be upset or contaminated by insects or dust, etc. Cfr. also BRAUN, *op. cit.*, I, p. 92; Pétridès, DACL, col. 2322; RAES, *op. cit.*, p. 65; *Fonti Orientali*, serie II, fascicolo VII (Textus Selecti Iuris Ecclesiastici Russorum), p. 211, no. 683 where a decree of the Holy Synod 19-23 Dec. (sic) 1885: "The Holy Synod has decided to permit according to the will of the Bishops of Eparchies (Dioceses) that they may concede... to missionaries and parish Priests permission to celebrate the Liturgy on antimensia and portable altars both in oratories and chapels as well as other apt buildings, and likewise sub divo." "Sancta Synodus decernit permittere arbitrio Episcoporum eparchalium... ut concedant... missionariis et sacerdotibus paroecialibus sacrum litare in antiminsii et altaribus portalibus tam in oratoriis et capellis quam in aliis aedificiis ad hoc aptatis, et similiter sub divo."

²⁴ In regard to the altar cloths, we have seen that the Antimension substitutes for the entire altar. Even on a duly consecrated altar, as we will see in the section following immediately, the Antimension is always the uppermost cloth and the Chalice and Diskos (Paten) are placed directly upon it. Cfr. also P.E., *op. cit.*, no. 1, p. 70 where it is said that the antimimension in case of necessity supplies for the Prothesis, Holy Table, and all other altar furnishings. The same may be implied from A. GUTIERREZ, "De linteo benedicti loco altaris portatilis pro Missionariis", *Commentarium pro Religiosis et Missionariis*, 34 (1955), where, on p. 288 the author contrasts the Latin and Byzantine antimensia: "This Latin linen cloth (Latin antimimension) imitates in a certain fashion the Oriental Antimension; however, it differs substantially from it (Oriental Antimension) in that it (Latin Antimension) substitutes only for the (portable altar stone (Petra Sacra): 'All other regulations are to be observed which are prescribed by the Rubrics, especially in regard to the use of altar cloths and corporal.'" "Hoc Linteum Latinum quodmodo imitatur antimensium orientale; tamen substantialiter ab eo differt quia tantum substituit petram sacram: 'servato de cetero servandis iuxta rubricas, praesertim quoad tobaleos et corporale.'" The author thus points out that the usual three blessed altar cloths and a corporal (cfr. *Codex Rubricarum*, n. 526) must be used with the Latin Antimension which makes it substantially different from the Byzantine Antimension with which no further altar cloths nor corporal is necessary. It would certainly be laudable and in accord with ecclesiastical tradition to cover the surface used as Prothesis and that upon which the antimimension is to be placed with a clean cloth, and to carry the antimimension when travelling in the

B. The Antimension used on a consecrated fixed Altar

Before treating of the use of the antimension on a consecrated altar and the development of this practice, some prenotes on the modern Byzantine altar are in order :

1. The fixed consecrated altar ordinarily consists of a square wooden table standing free from the walls of the sanctuary and furnished with 5 legs or columns firmly affixed to the sanctuary floor or altar platform; the four columns hold up the wooden table while the fifth column is a shorter one, under the center of the table, on which a coffer of relics is placed during the consecration of the altar. Stone altars are sometimes to be found, and even metal ones (usually silver or gold) of which modern examples are to be found in the Sobor of St. Nicholas in Leningrad and in the Skete of St. Andrew on the Holy Mountain (Mt. Athos).²⁵

2. The principal altar coverings are two in number : first a white linen cloth which covers the top and four sides of the wooden altar table, called the *Katasarkion* (Greek : *Κατασάρκιον*; "against the Body") referring to the fact that it is a symbol of the winding-sheet of Christ (as is the altarcloth in the Latin Rite). In Slavonic it is called *Katasarka*, *Priplotie*, or *Sračica* (Карасарка, Приплотие, or Срачица). The *Katasarkion* is fastened to the altar by a complicated series of crossed cords and by

traditional *eileton* (to be considered in the section immediately following). Many missionaries carry the antimension in a plastic bag or protective covering. In regard to the transportation of antimensia BULGAKOV, *op. cit.*, p. 710 describes the great respect with which the Russian Orthodox clergy used to treat these sacred objects : "In certain regions, for transporting antimensia, special coffers are constructed, lined inside with silk and velvet, with a cross on the cover, and with special locks ; they are made in such a manner that they can be easily carried tied to the breast with ribbons... under the outer garments ; during sleep and meals these boxes are taken off and placed under the sacred ikons." (with which each Russian home and public building was furnished).

²⁵ ATTWATER, *op. cit.*, pp. 39-40 ; BRAUN, *op. cit.*, cfr. pp. 115-116, 187 ; BRUNELLO, *op. cit.*, pp. 155-156 ; *Consécration et Inauguration d'Une Eglise selon le Rituel de l'Eglise Russe*, *op. cit.*, pp. 8-10 ; DE MEESTER, *op. cit.*, pp. 183 ; GOAR, *op. cit.*, pp. 10-12, 17-19, 493, 652, 667 ; MERCENIER, *op. cit.*, pp. XXI-XXIII ; Nikolskij, *Ustav*, pp. 5-14 ; *Ordo Celebrztionis, etc.*, pp. 3-4 ; RAES, *op. cit.*, p. 35 ; HAPGOOD, *op. cit.*, pp. xxx-xxxi, 493, 614 ; SALAVILLE, *op. cit.*, pp. 133-135 ; SOKOLOFF, *op. cit.*, pp. 10-14. This altar is usually referred to as the Holy Table and is called in Greek *ἅγια τραπέζα* and in Slavonic Престоль ("Throne"). Cfr. Nikolskij, *Ustav*, p. 5.

ribbons.²⁶ The second altar covering is a silk (often brocade) cloth which likewise covers the top of the altar and the four sides, called the *Endytēs* (Greek ἐνδύτης; Slavonic Индѣтиа). It is sometimes changed according to liturgical season or feast, bright colors (usually gold or white) being used for festive occasions and dark colors (especially dark red or even, among the Slavs, although it is not originally a traditional color of the Byzantine Rite, black). We may note here that the traditional Byzantine Rite does not know a strict sequence of liturgical colors such as is found in the Latin Rite.²⁷ Upon the altar may be placed only the artophorion (Tabernacle), the handcross (used for giving Blessings), and the liturgical lance and communion spoon, the lention (purificator), the Gospel Book, and finally the antimension within the eilēton.

3. The eilēton (Greek εἰλητόν; Slavonic Илитонъ) is a piece of cloth, usually a square of red silk, slightly larger than the antimension, which lies directly on (or folded within, when not in use) the eileton. A Latinism which has crept into the usages of some of the Catholic Byzantine Churches is the use of a Latin Corporal on top of the Antimension so that the Liturgy is not celebrated directly on the antimension but on the corporal; this Latin corporal is folded within the antimension, reversing the traditional roles of eilēton (which the corporal replaces) and antimension.²⁸

²⁶ Cfr. HAPGOOD, *op. cit.*, p. XXIX; KOREN, *op. cit.*, p. 20 (where the author has a diagram showing how to fasten the Katasarkion to the altar); MERCENIER, *op. cit.*, p. XXII; Nikolskij, *Ustav*, pp. 6, 805. The katasarkion is sometimes preceded by the hyphasmata (Greek ὑφάσματα); four pieces of cloth each bearing the image, symbol, or merely the name of one of the four Evangelists and fastened to each of the four corners of the altar. Cfr. SALAVILLE, *op. cit.*, p. 124 and above, pp. 56-57.

²⁷ Cfr. the authors cited in the immediately preceding notes above, *loc. cit.*, also P. BERNAKADIS, "Les ornements liturgiques chez les Grecs." *Les Echos d'Orient*, IV (1902), pp. 321-325.

²⁸ Cfr. ATTWATER, *A Catholic Dictionary*, p. 165; BRAUN, *op. cit.*, pp. 95-520; DE MEESTER, *op. cit.*, pp. 160, 187, 198; FERRARI, *op. cit.*, pp. 105-111; GOAR, *op. cit.*, p. 112; LÜBECK, *op. cit.*, pp. 410-411, 414-415; LAWRENCE MANCUSO, *Byzantine Seraphic Typicon*, New Canaan, Connecticut: Franciscan Custody of St. Mary of the Angels, U.S.A., 1963, p. 4; MERCENIER, *op. cit.*, I, p. XXII; Nikolskij, *Antimins*, p. 119; Nikolskij, *Ustav*, pp. 7, 127, 428; Pétridès, DACL, col. 2321, 2322; Pétridès, DTC, col. 1390; Pétridès EO, pp. 197-199, 202; RAES "Antimension, Tablit, Tabot", pp. 59, 64, 70; SALAVILLE, *op. cit.*, pp. 135, 152. The *Dopolnitelnij Trebnik*, Kiev: Pečersk Lavra, 1971, fol. 39-40, gives some interesting particulars on the eilēton: the eilēton can be of

The antimimension ²⁹ lies folded within the folded eilēton on the altar under the Gospel Book when not in use ; both are folded four times more or less like the Roman Rite corporal, except that the order of folding is as follows : top, bottom, left, right. ³⁰

The antimimension and eilēton are unfolded at the beginning of the Liturgy of the faithful ; ³¹ the elements (on the paten and in the chalice) are placed on it after the Great Entrance when they are carried to the

silk or linen, a little larger than the antimimension for which it is destined. no specific color mentioned. Probably under Latin influence, a special blessing is given for the eilēton : the eilēton is placed on the altar, incensed on all four sides, a prayer recited over it, and finally it is sprinkled with Holy Water. Then the antimimension is placed inside it.

²⁹ Within the folded antimimension traditionally lies a small fine flattened sponge about 3 inches (7.5 cm.) square, used for cleansing the disks (paten) and antimimension. According to its natural symbolism, it represents the sponge soaked in vinegar offered to our Lord on the Cross. It is made by washing a small fine "Aegean Silk Sponge" and then allowing it to dry under a heavy weight. The Melkites sometimes sew it into a small silk triangle. Cfr. BRUNELLO, *op. cit.*, p. 160 ; COUTURIER, *op. cit.*, I, p. 69 ; LÜBECK, *op. cit.*, p. 411. MERCENIER, *op. cit.*, I, p. xxv ; Nikolskij, *Ustav*, p. 18 ; SALAVILLE, *op. cit.*, pp. 155-156 ; SOKOLOFF, *op. cit.*, p. 15 ; Pétridès, *EO*, p. 198.

³⁰ Cfr. BULGAKOV, *op. cit.*, pp. 815, 816, 826. GAETANO MORONI, "Corporale", *Dizionario di Erudizione Storico Ecclesiastico*, vol. XVII, p. 248 refers the symbolism of the folding of the Antimension : "Gemma assigns another mystical symbolism to the aforementioned folding of the Corporal (and antimimension) : 'It should be thus folded so that neither the beginning nor the end are visible, as was the case with the handkerchief (covering the Face of Christ, and left folded in the tomb after the Resurrection - *John* 20 : 7) in the tomb' " "Gemma assegna altro mistero simbolico nella detta piegatura del Corporale : 'Quod ita plicari debet, ut nec initium, nec finis appareat, sicut etiam sudarium in sepulcro'." Cfr. below, p. 188.

³¹ The eileton is completely unfolded and the antimimension is partially unfolded except for the last (upper) fold during the "Insistant Litany" after the Holy Gospel ; the last part is unfolded during the Litany for the Catechumens at the words "That He open to them the Gospel of Righteousness", or at the final invocation (ekphonesis) of the Litany of the Catechumens, "That with us they too may glorify Your most honorable and sublime Name, Father, Son, and Holy Spirit, now and always, and forever and ever. Amen.", at the end of the Liturgy the Antimension (and eilēton) are refolded during the Litany of Thanksgiving. Cfr. AMANIEU, *op. cit.*, col. 587 ; BULGAKOV, *loc. cit.* ; Činovik (Jordanville, 1965), pp. 22, 26 ; JOANNES HANSSENS, *Institutiones Liturgicae de Ritibus Orientalibus Tomus II, De Missa Rituum Orientalium, Pars Altera*, Rome : Pontificia Universitas Gregoriana, 1932, pp. 265-266 ; HAPGOOD, *op. cit.*, pp. 90, 92, 120 ; H. HOLLOWAY, *A Study of the Byzantine Liturgy*, London : The Mitre Press

Altar of Sacrifice ³² from the Altar of Prothesis; ³³ they remain there throughout the Anaphora and the Communion of Clergy and Faithful; then the antimimension and eilēton are finally folded again ³⁴ after the reimainder of the Eucharist is carried to the Prothesis where It will be consumed after the Holy Liturgy. This then is the present use ³⁵ of the

(no date), pp. 21, 198; P.E. *op. cit.*, no. 1, p. 72, Nikolskij, *Ustav*, pp. 429, 426; Pétridès, EO, p. 198; PETROVSKIJ, *op. cit.*, p. 803; RAES, *op. cit.*, p. 64, *Služebnik*, (Rome, 1956), p. 64; FERRARI, *op. cit.*, p. 107, compares the Byzantine usages relative to the unfolding of the Antimension and its envelopement in the eileton with similar usages in the Roman Rite: "The Roman Liturgy, in its Solemn Mass, places the opening of the Corporal, as in our (Byzantine) Rite, at the beginning of the Mass of the Faithful. It also prescribes like the Byzantine discipline, the usage of not transporting the Corporal to the Altar without its burse, or silk lining (eilēton)." "La Liturgia Romana, nella sua Messa Maggiore, fa aprire il Corporale, come da noi, all'inizio della Messa dei fedeli. Ed essa pure prescrive, come la disciplina bizantina di non trasportare il Corporale sull'Altare, senza la borsa, la vostra fodera di seta." GOAR, *op. cit.*, p. 112 and Pétridès, EO, p. 198, note that at this point in the Ambrosian Liturgy there is a special prayer "super sindonem." Cfr. *Missale Ambrosianum iuxta Ritum Sanctae Ecclesiae Mediolensis* (Editio Quinta post Typicam), Milan: John Daverio, 1946, pp. xxvii, xxxiv.

³² I.e. the Holy Table, Hagiha Trapeza, Prestol. Cfr. pp. 21-24. Cfr. HANSSENS, *op. cit.*, t. II, *De Missa Rituum Orientalium, Pars Prima*, 1930, p. 314, t. III, pp. 272-274.

³³ I.e. the Prothesis, Žertvennik, cfr. note 20, p. 107.

³⁴ During the Litany of Thanksgiving, the celebrant makes the Sign of the Cross upon the Antimension with the sponge, places the sponge in the center of the Antimension and folds the eilēton (with the folded antimension within it) in the same order, and making the Sign of the Cross with the Altar Gospel Book (Evangelary) over the antimension during the ekphonesis or invocation "For You are our sanctification and to You do we render glory, Father, Son, and Holy Spirit, now and always, and forever and ever. Amen." places the Gospel Book down flat upon the Altar which is the permanent disposition of these objects on the Holy Table unless they are being used during the Liturgy or unless the antimension is removed for use as a portable altar outside of the church. Cfr. the authors cited above in note 31, p. 185, *loc. cit.*, also HANSSENS, *op. cit.*, t. II, p. 317, t. III, p. 528.

³⁵ Cfr. LÜBECK, *op. cit.*, p. 415; Pétridès, DACL, col. 2322-2323; Pétridès, DTC, col. 1319; Pétridès, EO, p. 202; RAES, *op. cit.*, p. 64; *Synodus provincialis Ruthenorum habita in civitate Zamosciae anno 1720*, 3rd ed., Rome: ed. Typographica S. Congr. Prop. Fide, 1883, p. 89. For photographs of the use of the antimension, eileton (and Roman Corporal) by the Catholics of the Greek, Melkite, Russian, and Ruthenian-Ukrainian Byzantine Rites, cfr. NIKOLAUS LIESEL and TIBOR MAKULA, *The Eucharistic Liturgies of the Eastern Churches*, Collegeville, Minnesota: The Liturgical Press, 1962, pp. 144-241, *passim*.

Also below, pp. 309-310.

antimension on a consecrated altar : it is the analog of the Roman Corporal ; ³⁶ the eilēton serves as its envelope. ³⁷

4. There seems to be some evidence that, at least in Moscow and Kiev with their dependencies, that the antimensia were sewn or nailed down spread out on the katasarkion (sračica) ; this usage disappeared by the XVII century due to a rubric published in the Služebnik (Missal) of 1655 and of 1658, and a decree published by the Holy Synod of 1666–1667 ; thenceforward the Antimension was folded in the eilēton and used as described above. ³⁸ It is thus used by all the Orthodox Byzantines and among the Catholics of the Greek, Melkite, Bulgarian, Georgian, and Russian branches of the Byzantine Church. The Ukrainians and the Ruthenians, because of a decree of the Provincial Synod of Zamosc in 1720 ³⁹ (which introduced some latinisms – the Sacred Congregation for the Oriental Churches desires that the liturgical prescriptions ordained by the Synods of Zamosc and Lvov be *not* introduced in those territories where they have not yet been introduced ⁴⁰), leave the Antimension spread

³⁶ I.e. insofar as the Holy Mysteries are celebrated directly upon it and it is carefully cleaned and folded upon itself lest any particles of the Eucharist be left upon the altar or brushed accidentally to the floor. There is an essential difference between the two, viz. the antimension must be consecrated by a Bishop and may serve as portable altar while the Roman Corporal is merely blessed (by priest, although the blessing of the Corporal in the Latin Rite was at one time reserved to a Bishop, cfr. ERWIN L. SADLOWSKI, *The Sacred Furnishings of Churches*, Washington, D.C. : The Catholic University of America Press, 1951, p. 27, passim., and until recently was reserved only to priests who were Pastors or Religious Superiors) and cannot serve as a portable altar. Cfr. FERRARI, *op. cit.*, pp. 107–108. We also note that in the Byzantine Rite the Antimension serving as a Corporal is consecrated, although it does not usually touch the Eucharist, while the Chalice and Diskos (Paten) are not ordinarily (traditionally) consecrated, whereas in the Roman Rite, the Corporal is not consecrated (it is blessed) although it did have the Eucharistic element of Bread lying directly upon it, until the latest changes in the Roman Rite rubrics (*Instruction altera ad executionem Constitutionis de Sacra Liturgia recte ordinandam*, Sacra Congregatio Rituum, May 4, 1967 ; text and commentary in *Notitiae*, III (1967), no. 5, pp. 169–211 ; see III, p. 178) while the Chalice and Paten must be consecrated by a Bishop (or Priest with special faculties). Cfr. FERRARI, *loc. cit.*, also AMANIEU, *op. cit.*, col. 587.

³⁷ FERRARI, *loc. cit.*, compares eileton to Roman burse.

³⁸ Cfr. PETROVSKIJ, *op. cit.*, p. 803, and above, p. 104.

³⁹ Cfr. *Synodus Provincialis Ruthenorum habita in civitate Zamosciae* (3rd ed., Rome, ed. Typographia S. Cong. Fidei, 1883, tit. III, 4, p. 89.

⁴⁰ Cfr. "Circular Letter of the Sacred Congregation for the Oriental Churches

out under the top altar cloth and use a Roman Corporal in place of the antimimension and eilēton on top of the altar. The reason for this is not an appeal to more ancient usage but a practical consideration: to keep the antimimension from wearing out too quickly due to daily folding and unfolding. There are some authors who are opposed to the traditional use of the antimimension ⁴¹ as a corporal: Lübeck deplores the present use as a degradation:

"Thus in the present day practice a function and significance has been assigned to the antimimension completely different from that which it had in the past; formerly, it was used only to supply for the lack of an altar or its consecration; today it has been degraded from its function as an altar to that of the eilēton or corporal. As in many other cases one may note that the Greek Church has forgotten the origin and scope, the primitive purpose and the ancient history of its institutes! ⁴² ...the use of the antimimension among the Greeks has undergone a profound evolution, not to say a complete transformation which ignores its characteristics and primitive purpose." ⁴³

"In conclusion, may we be permitted once more to strongly deplore the fact that in the Orthodox Church as well as the

ches to Ruthenian Ordinaries", 10 September 1941, Protocol number 1219/28, text in *Orientalia Christiana* X, VIII (1942), pp. 136-139. Cfr. also A. BERKO (translator), *The Order for the Celebration of Vespers, Matins and the Divine Liturgy According to the Ruthenian Recension*, Washington, D.C.: (no publisher; printed by "Redeemer's Voice", Yorktown, Sask., Canada), 1957, p. 5; JOANNES BILANYCH, *Synodus Zamostiana an. 1720 (ejus celebratio, approbatio et momentum)*, Rome: Pontificia Università Lateranensis (Theses ad Lauream n. 161), pp. 60, 125-127; MARUSYN, *op. cit.*, p. 65.

⁴¹ I.e. as a corporal; cfr. Pétridès, EO, quote, p. 202; RAES, *op. cit.*, p. 64; SALAVILLE, *op. cit.*, pp. 152-155.

⁴² A rather unfair statement in view of the many times that Western writers appeal to the practices of the Greek Church as witnesses of more primitive and traditional practices.

⁴³ LÜBECK, *op. cit.*, p. 411: "So hat das Antimension, der ehemalige Ersatz für den konsekrierten bzw. fehlenden Altar, in der Praxis heute eumeist eine ganz andere Rolle und Bedeutung erhalten: von Altare ist es zum einfachen Eiliton oder Korporale herabgesunken. Man sieht, die griechische Kirche hat auch in diesem wie in so manchem anderen Punkte den Entstehungsgrund und den ursprünglichen Zweck, die erste Aufgabe und die älteste Geschichte ihrer Institutionen vergessen! ...Wenn nun auch hinsichtlich des Gebrauches des Antimensions bei der Griechischen eine tiefgehende Änderung, ja eine vollständige, die Eigenart und die ursprüngliche Aufgabe desselben aufhebende Umwälzung eingetreten ist..."

Greek Catholic church, the antimimension, in the majority of cases, has lost its primitive significance: originally it was meant to be the substitute for the consecrated altar; today, unfortunately, it has been degraded to a simple eilēton or corporal. It is to be desired that it will be restored to its former dignity and original function! Its place, prescinding from its use as an emergency altar while traveling, etc., is on the unconsecrated altar. If we wish to specify the relation of the other altar linens with the antimimension, the true relationship would be that existing at the time of Archbishop Symeon of Thessalonica (vid P.G. 155: 313, 332 ff.): they should cover it in such a fashion that the eilēton obtains once more its ancient use as a corporal." ⁴⁴

In view of this polemic, we must examine, then, the historical and canonical basis for the use of the antimimension on consecrated fixed altars.

5. The antimimension was the answer to the need for a convenient portable altar in troubled times ⁴⁵ and became widespread with the enthusiasm to comply with the Seventh Canon of the Seventh Ecumenical Council. ⁴⁶ Protopope Ferrari believes that the primitive use of the anti-

⁴⁴ *Ibid.*, pp. 414-415: "Zum Schlusse sei nochmals dem lebhaftesten Bedauern Ausdruck gegeben, dass das Antimimension in der orthodoxen wie in der Katholischen griechischen Kirche seine ehemalige Bedeutung in den weitaus meisten Fällen verloren hat, — ursprünglich ein Ersatz für den konsekrierten Altar, ist es heute zur Rolle eines Eliton, eines Korporales herabgesunken. Möchte es jene Würde und Bedeutung wiedererlangen, welche ihm bei seinem ersten Aufkommen zustand! Es gehörte von seinem Gebrauche als Notaltar auf der Reise usw. einmal abzusehen — nur auf unkonsekrierte Altäre. Will man die üblichen liturgischen Linnen richtig bei ihm zur Anwendung bringen, dann sind, diese, wie es schon zur Zeit des Erzbischofs Simeon von Thessalonich geschah, über ihm aufzulegen, sozwar, dass das Eliton wieder seine alte Aufgabe als Korporale erhält."

⁴⁵ Cfr. above, pp. 28 ff.

⁴⁶ Cfr. above, p. 31. It may not be out of place to note here that the antimimension is still explicitly referred to as useful in persecution and other emergencies. Thus in the "Doctrinal Notes" Иисвенный Учительном appended to the Russian Orthodox Sluzebnik (Missal) printed by the Synodal Press in Moscow, 1901, fol 239b, it is directed that if during the Divine Liturgy a fire springs up in the church, or the roof begins to fall, or if some other such calamity occurs, the Priest is to carefully wrap up the Holy Gifts (Eucharist) in the antimimension and to carry them outside of the church to any suitable place where he may continue and finish the Liturgy in safety. Cfr. MIRKOVIC, *op. cit.*, XXI, p. 119; Nikolskij, *Ustav*, p. 8 (where he concludes logically that the Priest is to continue the Liturgy from the point at which he was interrupted); P.E., *op. cit.*, no. p. 75.

mension was precisely as a corporal and that only later, during the Iconoclastic persecutions, were relics added to it and its new scope as a portable altar adopted.

"There are those who equvalate the eilēton with the Roman Corporal and the antimension with the *petra sacra*. From what we have said it appears clear that the corporal, in its modern meaning or better, in its unique modern form, has never existed in the Byzantine Church... (Ferrari goes on to note that 'antimension' may mean in Byzantine Greek 'over the table', i.e. an altar covering) ...but the antimension substitutes, at times, for the entire altar. And it is necessary to speak of this. Here we have in reality a double use for which an object already existing for another purpose was adapted. A double use rendered necessary by the fact that evangelization passed from the small villages where the Priests sent by the Bishop celebrated upon improvised altars... (Ferrari remarks that the inclusion of relics in the antimension was due to necessity of complying with Nicaea II but was also due to the vigorous reaction against the Iconoclasts and the horror felt when these heretics sacrilegiously cast out from the churches the sacred Relics of the Martyrs)⁴⁷... Therefore, to be faithful to the Liturgy and to the Tradition of our Fathers, we conclude : 1) There has never existed among us the corporal of the modern Roman Liturgy ; 2) The antimension, consecrated by a Bishop, serves the function of the corporal ; 3) The Byzantine Liturgy and Canon Law cannot conceive of a Eucharistic Synaxis without an antimension ; the priest who dares to celebrate without one, even on a consecrated fixed altar, contravenes the taxative norms of liturgical discipline ; 4) on a fixed consecrated altar the antimension may (from the X century) or may not have Relics sewn to it ; it would be more precise, in this case, to use an antimension without Relics, which many call the 'eilēton' ; if the altar is not consecrated, this eilēton (antimension) must have Relics attached to it, which are joined to it during the act of its consecration."⁴⁸

⁴⁷ Thus PHILIP HUGHES, *The Church in Crisis : A History of the General Councils, 325-1870*, Garden City, New York : Hanover House (A Division of Doubleday & Co., Inc.), 1961, p. 151 : "At one moment a law was enacted that all the emperor's subjects should swear never again to venerate an image... The minority who refused suffered cruelly. An now the emperor (Constantine V) went beyond his council of 753. All prayer to the saints was forbidden, and all veneration of their relics. These were to be destroyed. From the great basilica at Chalcedon the body of the martyr to honour whom it was built, St. Euphemia, was thrown into the sea. And so the reign of terror continued until Constantine V died, the feast of the Holy Cross, 775."

⁴⁸ FERRARI, *op. cit.*, pp. 108-III : "Vi è poi chi interpreta ΕΙΛΗΤΟΝ — Cor-

6. After the final triumph of the Church over Iconoclasm at the end of the VIII century, the antimension, which had been used as a portable altar, received a new purpose: it served "ad cautelam" to supply for the problematical consecration of churches and altars, to quiet scruples, if the re-consecration of these was impractical or undesirable: the canonical consecration of many churches remained doubtful or there was present a strong suspicion that they were exsecrated due to defilement by heretics. The practical expedient in most cases was to use an antimension on the altar, even if it were a fixed altar, if its canonical qualifications remained in doubt. Soon the practice arose of using antimensia on all altars, a usage witnessed by the fact that canonical authors and local synods from the early Medieval times until the XVII century take pains to reprobate it, but in vain.

Thus, Patriarch Manuel Charitopoulos of Constantinople writes in answer to a query of Metropolitan Romanos of Dyrrhachium in the XIII century:

"It is not necessary to place antimensia on all Holy Tables (Altars) but only on those whose consecration is uncertain. For antimensia take the place of the consecration of the Holy Tables; nor are they to be used where the (Holy) Tables are certainly (known to be) consecrated." ⁴⁹

porale Romano e 'Αντιμύσιον — Pietra Sacra, Altare Portatile... Ma l'Αντιμήνσιον sostituisce, delle volte, veramente la Mensa. Ed è necessario parlare di questo. Si tratta in realtà di un doppio uso a cui è stato adibito un oggetto preesistente per altro scopo. Uso doppio, resosi necessario quando l'evangelizzazione, dalle grandi città, dove era e rimaneva il Vescovo, passò ai villaggi, dove questi inviava i presbiteri, che celebravano su Mense improvvisate... Per essere adunque fedeli alla Liturgia e alla Tradizione dei Padri, concludiamo:

- 1) Non è mai esistito da noi il Corporale della Liturgia Romana di oggi.
- 2) L'Αντιμύσιον, sempre consacrato da un Vescovo, ha la funzione del Corporale.
- 3) La Liturgia e il Diritto bizantino non concepiscono una Sinassi Eucaristica senza 'Αντιμύσιον. Il Sacerdote che osasse celebrare senza, sia pure su Altare consacrato, contravviene alle tassative norme della disciplina liturgica.
- 4) Se l'Altare è consacrato l'Αντιμύσιον può avere cucite delle Reliquie (dal sec. X in poi) e può non averle. È più esatto, in questo caso l'Αντιμύσιον senza Reliquie che molti chiamano Εὐλητόν propriamente.
- 5) Se l'Altare non è consacrato l'Εὐλητόν deve portare con sé le Reliquie, che si aggiungono all'atto della sua consacrazione."

⁴⁹ P.G. 119: 812.

Archbishop John Kitros writes at about the same time :

“They (antimensia) are placed on the (Holy) Tables which have not been sanctified by a consecration,” ⁵⁰

The great medieval Byzantine Canonist Matthew Blastares writes in his Syntagma (ca. 1335) :

“Antimensia.. are principally placed on those (Holy) Tables which have not been sanctified by a consecration ” ⁵¹

The difference between the texts of John of Kitros and that of Blastares, posterior by about a century, is the fact that Blastares had added the word “principally” or “fitly” (κυρίως) ⁵² thus weakening the force of the injunction. Apropos these texts, Fr. Alphonse Raes remarks:

“The Antimension had been invented to replace the consecrated altar ; this is the judgement of Balsamon. It is not necessary to place them on all altars, but only on those about which there is a doubt concerning their consecration, opines Patriarch Manuel Charitopoulos II. Matthew Blastares (circa 1335) is less rigid : ‘The Antimension is placed *principally* on non-consecrated altars.’ ” ⁵³

After noting these same fonts, Petrovskij says :

“The Greek Trebniks (Rituals) ...prescribes that the antimensia, after the consecration of the church, remain upon the altar for only seven days, during which time the Liturgy must be celebrated upon them each day ; once this period has been completed, the antimensia are removed and the Liturgy is celebrated only on the eilēton (Goar, *Euchologium*, p. 884). However, because of the affirmation of Blastares ‘antimensia

⁵⁰ P.G. 119 : 976.

⁵¹ P.G. 144 : 1060.

⁵² Cfr. *A Lexicon Abridged from Liddel and Scott's Greek-English Lexicon*, Oxford : The Clarendon Press, 1958, p. 401.

⁵³ RAES, *op. cit.*, p. 63 : ‘L’Antimension a été inventé pour remplacer l’actuel consacré ; c’est l’avis de Balsamon. Il n’est pas nécessaire de la mettre sur tous les autels, mais seulement lorsqu’on doute s’il est consacré, pense le patriarche Manuel Charitopoulos II. Matthieu Blastarès (vers 1335) est moins rigide : on met l’Antimension *principalement* sur les autels non consacrés.’ Cfr. also AMANIEU, *op. cit.*, col. 587 ; KOROLRVSKIJ, *op. cit.*, col. 498 ; LÜBECK, *op. cit.*, pp. 405-406, 408 ; Pétridès, DACL, col. 2321-2322 ; Pétridès, DTC, col. 1390 ; Pétridès, EO, p. 197.

are placed *principally*, some are of the opinion that antimensia are to be sometimes placed on altars consecrated by a Bishop and that in this case the antimensia do not have relics in them... Therefore, the altars consecrated by a Bishop originally were not furnished with antimensia. We find a directive rubric in the *Trebnik* (Ritual) of the epoch of Patriarch Nikon (of Moscow, 1652-1658, d. 1681) which repeats literally the above-mentioned prescriptions of the Greek *Trebniks* (Rituals). But such a usage endured for but a brief time." ⁵⁴

These authors are more or less content to infer that the use of the antimension on a consecrated fixed altar is a useless duplication, because it consists in using one altar superimposed upon another, a portable altar (the antimension) upon a fixed one. ⁵⁵ But Matthew, Patriarch of Constantinople, in a letter to the Metropolitan of Heraclea, written in January of the year 1400, uses stronger language :

"The primitive purpose for which the antimension was instituted was to permit the celebration of the Holy Mysteries in places where there was no consecrated altar in order to give Communion to the moribund or to the newly baptized, or even out of devotion in favor of the Emperors while in voyage, Exarchs or Priests on a particular mission, Bishops making the visitation of a vast diocese. However, where a fixed consecrated altar is to be found, it is bad taste and ostentatious (ἀπειροκαλία καὶ ἐπίδειξις), treating an altar as if it were interdicted ⁵⁶ or desecrated by placing an antimension on it before celebrating. If a Bishop does this in the diocese of another, he should be treated as an usurper. ⁵⁷ If a Priest who owns an antimension uses it in this capricious manner, ostentatiously and with bad taste, he should be deposed and the antimension sequestered, even if it had been given to him by a Metropolitan or Patriarch. ⁵⁸

⁵⁴ PETROVSKIJ, *op. cit.*, col. 800-801.

⁵⁵ In this vein, cfr. LÜBECK, *op. cit.*, p. 405; SALAVILLE, *Introduction*, pp. 153-155; Pétridès, EO, p. 198.

⁵⁶ Cfr. authors above cited, *loc. cit.*; also Pétridès, DACL, col. 2322.

⁵⁷ We must remember that in the Byzantine mystique, the consecration of an altar by a Bishop denotes a sharing in the Apostolic Succession, and that using the same altar for the celebration of the Holy Mysteries is a type of "communicatio in sacris"; cfr. FERRARI, *op. cit.*, p. 107.

⁵⁸ As we will see in the section on the formal or personal element in the use of the antimension, the giving of an antimension by a Bishop to a Priest implicitly includes the Privilege of the Portable Altar; conversely, then, its sequestration by the competent ecclesiastical authority would entail the implicit cessation of this privilege. Cfr. below, pp. 133 ff. also BRAUN, *op. cit.*, I, p. 92.

But if this Priest owns the antimimension because it is necessary and if he uses it only where there is no consecrated fixed altar, or when such a one has lost its consecration, he should be allowed to keep it, provided that he uses it to celebrate in a decent place.”⁵⁹

Despite Patriarch Matthew's injunction of brooking no nonsense in this matter, this canonical writing, as Fr. Joseph Braun notes, cannot have had a wide nor lasting effect because the practice of using antimensia on all altars, even certainly canonically consecrated fixed altars, shortly spread until it became universal.⁶⁰

7. In modern usage, ⁶¹ therefore, the antimimension is found on all

⁵⁹ For Greek text, cfr. MIKLOSICH and MUELLER, *Acta et Diplomata Graeca Medii Aevi Sacra et Profana Collecta*, Vienna, 1860 ff., II, pp. 340-341. For German translation, cfr. BRAUN, *op. cit.*, I, p. 96; LÜBECK, *op. cit.*, pp. 407-408. For French: Pétridès, EO, p. 197.

⁶⁰ BRAUN, *op. cit.*, I, p. 96: “Des Patriarchen Schreiben hatte keinen, jedenfalls ber keinen nachhaltigen Erfolg. Die Praxis, auch auf konsekrierten Altaren ein Antimensions zu gebrauch, verbreitete sich immer mehr, bis sie zuletzt allgemein üblich war.” Cfr. also PETROVSKIJ, *loc. cit.*

⁶¹ Cfr. R. AIGRAIN, *Liturgia*, Paris: Libraire Bloud et Gay, 1931, p. 894; AMANIEU, *op. cit.*, col. 587; BRAUN, *op. cit.*, I, pp. 91-92, 523; BRIGHTMAN, *op. cit.*, 569; C. CHARON (alias Cyril Korolevskij), *Le Rite Byzantin dans les Patriarcats Melkites*, Rome: Tipografia Propaganda Fide, p. 214; COURTURIER, *op. cit.*, I, p. 68; DE MEESTER, *op. cit.*, pp. 160-161; DMITREVSKIJ, *op. cit.*, p. 96; JOHN ALOYSIUS DUSKIE, *The Canonical Status of Orientals in the United States*, Washington, D.C.: The Catholic University of America Press, 1928; FERRARI, *op. cit.*, pp. 109-111; GOAR, *op. cit.*, p. 112; JAMES GODLEY, *Time and Place for the Celebration of Mass*, Washington, D.C.: The Catholic University of America Press, 1948, p. 172; K. KALLINIKOS, *O Χριστιανικός Ναός*, Alexandri, 1929, pp. 208-216; LÜBECK, *op. cit.*, pp. 405-406; F. J. MOREAU, *Les Liturgies Eucharistiques*, Paris: Vromant & Cie., 1924, pp. 97-98; NABAA, *op. cit.*, p. 293; Nikolskij, *Antimins*, pp. 81-100; Pétridès, DACL, col. 2322; Pétridès, DTC, col. 1391; Pétridès, EO, pp. 198, 202; PETROVSKIJ, *op. cit.*, col. 801-802; RAES, *op. cit.*, pp. 59, 63-64, 70; MICHAEL RAJEWSKY, *Euchologion der Orthodox-Katholischen Kirche*, Vienna: Druch Von L. C. Zamarski & C. Dittmarsch, 1861, pp. xxxv-xxxvi; EUSEBIUS RENAUDOT, *Liturgiarum Orientalium Collectio*, 2 vols., II, ed., Frankfurt am Main: Joseph Baer, 1847, vol. I, p. 165; RHALLIS and POTLIS, *op. cit.*, V, p. 413; SALAVILLE, *Antimension*, col. 643-644; SALAVILLE, *Introduction*, p. 153; SHIPMANN, *op. cit.*, p. 564; EVAN. THEODOROU, “Αντιμήνσιον”, ΜΕΓΑΛΗ ΕΛΛΗΝΙΚΗ ΕΓΚΥΚΛΟΠΑΙΔΕΙΑ, Athens: A. MARTINOS, 1963, vol. II, pp. 870-871; P. M. TREMPER, “Αντιμήνσιον”, *Θρησκευτική και Ήθική Εγκυκλοπ.*, Athens: Pyrsos, 1924, vol. IV, pp. 880-881.

altars.⁶² Some authors as we have noted above,⁶³ deplore this use of the antimension and would like to see a return to its primitive and exclusive function as a portable altar. Thus Sophrone Pétridès :

“As for employing an antimension on a consecrated altar, this constitutes on the part of the Orthodox an absolutely unjustifiable innovation: The Catholics would do better to hold to the more ancient tradition.”⁶⁴

But, cannot we allow for change in Liturgical usage a gradual development, starting in the early Middle Ages, at first resisted, but then becoming an almost universal custom? The first legislation which we have to witness the change in usage is in the Russian Orthodox Church which, in the Council of Moscow, 1675 A.D., decreed that “antimensia should be placed on every altar, whether it had been consecrated by a bishop or not.”⁶⁵

⁶² CHARON, *loc. cit.*, mentions that some Melkite Catholics unnecessarily place an old antimension under the topmost cloth of the table of Prothesis and even in the Tabernacle (Greek: Artophórion; Slavonic: Darokhranítelnica). This practice is noted also by AIGRAIN, *loc. cit.*, and FILIPPO OPPENHEIM, “Antimention,” *Dizionario Ecclesiastico*, Turin: XX Unione Tipografico-Editrice Torinese, 1953, vol. I, p. 167. Though this custom is contrary to the Byzantine tradition which uses the antimension only on the Holy Table and then only during the Liturgy of Faithful, it probably arose from a sense of great respect for the Holy Eucharist and also the problem of what to do with old antimensia (we will treat of this latter problem in the next section). However, the present author has seen Byzantine (Catholic) priests place the chalice containing the Eucharist (remaining after the Communion of the Clergy and of the Faithful) on the small chalice Veil (deuteron Kalymma, Pokrov) rather than directly on the cloth covering the Table of Prothesis, when the Eucharist has been transferred there towards the end of the Liturgy. The point is that there seems to be a tendency towards reluctance to allow the Sacred Vessel containing the Eucharist to rest on a mere cloth; we must remark however, that this tendency is to be resisted as an unnecessary innovation contrary to accepted Byzantine liturgical practices.

⁶³ Cfr. above, p. 115 ff.

⁶⁴ Pétridès, EO, p. 202: “Quant à l’emploi de l’*antimention* sur un autel consacré, il constitue à l’actif des orthodoxes une innovation absolument injustifiable: les catholiques feraient peut-être mieux de s’en tenir à l’ancienne tradition.”

⁶⁵ Cfr. SHIPMAN, *op. cit.*, p. 564. Cfr. also RAES, *op. cit.*, p. 64; *Služebnik*, Moscow: Synodal Press, 1901, fol. 2266, 227a, 232b; *Služebnik*, Sofia: Bulgarian Orthodox Press, 1924, p. 427.

In fact, a modern Greek Catholic author, Protropope Joseph Ferrari states:

"The Byzantine Liturgy and Canon Law do not conceive of a Eucharistic Synaxis without an antimimension. The priest who dares to celebrate without one, even if on a consecrated altar, contravenes the taxative norms of liturgical discipline."⁶⁶

And in regard to the Russian Church, Fr. Alphonse Raes says:

"Almzaov notes that there is today in the Russian Church, a strict obligation, not only under pain of mortal sin, but under the pain of invalidating the sacrifice."⁶⁷

Ferrari reports the same type of extreme statement for the Greek Church:

"The episcopal consecration of the eilēton (i.e. antimimension) is so important, according to Byzantine theology, that some ecclesiastical writers go so far as to impute invalidity to a Liturgy celebrated without a consecrated eilēton (i.e. the antimimension used on consecrated fixed altar). However extreme such texts may be, it is certain however that the whole Byzantine Church considers as schismatic the priest who would celebrate without an antimimension... Consequently, to celebrate without an antimimension signifies, in the Byzantine mystique, to undertake the most sublime and august Liturgical action while torn away from the Apostolicity, the Catholicity, the Unity of the Church."⁶⁸

⁶⁶ FERRARI, *op. cit.*, p. III: "La liturgia e il Diritto bizantino non concepiscono una Sinassi Eucaristica senza il Sacerdote che osasse celebrare senza, sia pure su Altare consacrato, contravviene alle tassative norme della disciplina liturgica."

⁶⁷ "RAES, *op. cit.*, p. 64: "Almazov rappelle que c'est là, aujourd'hui dans l'Eglise russe, une obligation stricte, non seulement sous peine de péché mortel, mais sous peine d'invalider le sacrifice." Cfr. A. ALMAZOV, *Neizdannye kanonicheskie otvety Konstantinopolskago patriarkha Luky Khrizoverga I mitropolita Rodossokago Nila*, Odessa, 1903, p. 55, CICO Fontes, serie II, fascicolo V, p. 226; P.E., *op. cit.*, no 2, p. 75.

⁶⁸ FERRARI, *op. cit.*, p. 107: "E la consacrazione episcopale dell'Εὐχέλων è talmente importante, per la Teologia Bizantina, che qualche scrittore ecclesiastico giunge fino a tacciare di invalidità una Liturgia celebrata senza Εὐχέλων consacrato. Checché ne sia di simili tesi estreme, certo è però che tutta la Chiesa Bizantina considera quale scismatico un sacerdote che celebrasse senza "Ἀντιμίνσιον". "Celebrare, pertanto, senza 'Ἀντιμίνσιον', significa, nel concetto bizantino, compiere la più sublime ed augusta azione liturgica, avulsi dalla Apostolicità, dalla Cattolicità, dalla Unità della Chiesa!"

While the present author is certain that most competent theologians, both Orthodox and Catholic, would repudiate the imputation of invalidity to a Liturgy celebrated without an antimension (or for that matter, without any altar at all), these texts do demonstrate the strict obligation to use a consecrated antimension even on a consecrated fixed altar in the Byzantine Rite. At the present time we cannot agree with those authors who opt for immediate change in this custom of using antimensia on all altars, consecrated or not. ^{68a}

8. In conclusion, we note two facts : 1) this usage of the consecrated antimension on all altars, even consecrated fixed altars, has become a canonically legitimate custom, even an obligation ; 2) In the Second Vatican Ecumenical Council's Decree on the Catholic Churches of the Eastern Rite, *Orientalium Ecclesiarum*, it is stated :

"All Eastern Rite members should know and be convinced that they can and should always preserve their lawful liturgical rites and established way of life, and that these should not be altered except by way of an appropriate and organic development." ⁶⁹

Therefore there is no reason why the practice above-described should not be assiduously retained unless and until legitimate canonical and liturgical ecclesiastical authority should decide otherwise. ⁷⁰

^{68a} Cfr. below, pp. 225 ff.

⁶⁹ Number 6. English translation from : WALTER ABBOTT and JOSEPH GALLAGHER (editors), *The Documents of Vatican II*, London : Geoffrey Chapman, 1966, p. 376 ; the original Latin text of the *Decretum de Ecclesiis Orientalibus Catholicis*, November 21, 1964, n. 6, is as follows : "Sciunt ac pro certo habeant omnes Orientales, se suos legitimos ritus liturgicos suamque disciplinam semper servare posse et debere, ac nonnisi ratione proprii et organici progressus mutationes inducenda esse." Cfr. also JOHANNES M. HOECK's commentary on this article, HERBERT VORGRIMLER (gen. ed.), *Commentary on the Documents of Vatican II* (5 vols.), New York : Herder and Herder, 1967, vol. I, pp. 317-319.

⁷⁰ We should note here that Pope Clement VIII and Pope Benedict XIV explicitly approved the use of the Antimension for the Italo-Greeks and for the Ruthenians (Ukrainians) under the same circumstances under which they were used by their Orthodox counterparts, that is even on consecrated altars and celebrating the Eucharist directly upon the antimension without intervening corporal. We will treat of these Papal pronouncements below in the section concerning "The Antimension in the Liturgical and Canonical Tradition of the Latin Church" (since the decree themselves were largely concerned with the inter-ritual use of the antimension), pp. 149-160. Cfr. BENEDICT XIV, Constitution *Etsi Pastoralis*, May 26, 1742, nn. 17-18 (Fontes CIC, vol. I, p. 744) ; Constitution *Imposito*

II. FORMAL ELEMENT

We turn our attention at this point to the personal or formal element with regard to the use of the antimimension by clerics of the Byzantine rite in its primary function as a portable altar: the necessity of permission to use the antimimension as a portable altar and the ecclesiastical authority competent to grant it. Thus we distinguish the *material* element, which is the portable altar itself (whether it be a consecrated stone, wooden tablet, or antimimension, according to the rite involved), the substitute for a consecrated fixed altar, from the *formal* element, the Privilege of the Portable Altar, which is the permission given by the competent ecclesiastical authority to celebrate the Divine Mysteries outside a consecrated church or oratory, using one of the aforementioned substitutes for the consecrated fixed altar.⁷¹ It is of this formal element that we intend to treat in this section.

1. It is evident that no permission is needed to use the antimimension on a consecrated fixed altar in its rôle as a species of corporal; in fact, it is a liturgical necessity.⁷²

2. As a preliminary remark, in regard to Byzantine Catholics, it would be well to note that the supreme Pontiffs have explicitly approved the use of the antimimension by the clergy of the Byzantine rite in communion with the Apostolic See of Rome. Because of the alleged doubtful loyalty to the Ecclesiastical authorities of their adopted country on the part of some of the early Greek and Albanian immigrants in Calabria and Sicily,⁷³ the first statements on the use of the antimimension are somewhat cautious. Especially the use of antimensia on already consecrated (by Catholics) fixed altars must have seemed strange to the Latins and smacking of the suspicion that the Byzantines considered that these altars had not been validly consecrated or that the Byzantine Priests were chary of entering into communion with the Latins by using their altars.⁷⁴ Thus Pope Clement VIII, in his instruction *Sanctissimus* of August 31, 1595, says:

Nobis, March 29, 1751, nn. 6-7 (Fontes CIC, vol. II, pp. 309-310), where Pope Benedict XIV also quotes a decree of Pope Clement VIII of the year 1602; Encyclical *Allatae Sunt*, July 26, 1755, n. 36 (Fontes CIC, vol. II, pp. 471-472; also AMANIEUX, *op. cit.*, col. 587-589; LÜBECK, *op. cit.*, p. 414; Pétridès, EO, p. 202; SALAVILLE, *Introduction*, p. 154.

⁷¹ Cfr. BLILEY, *op. cit.*, pp. 43-49, 97, 110-112; HENNY, *op. cit.*, p. 36.

⁷² Cfr. above, pp. 110 ff.

⁷³ Cfr. below, pp. 151 ff.

⁷⁴ We must remember that the Byzantine canonists themselves from the

"It would be well if the Greeks wished to accept portable altars consecrated by Latin Bishops ; if, however, they do not wish to do so, their practice of placing their antimensia or "Thrones" on stone altars when they celebrate may be tolerated. They must use corporals like the Latins, unless they use the Thrones (antimensia) even for corporals." ⁷⁵

Pope Benedict XIV repeats this statement word for word in his Constitution *Etsi Pastoralis* of May 20, 1742. ⁷⁶ Moreover, this same Pontiff declares in his Constitution *Imposito Nobis*, March 29, 1751 :

"It was never the intention of the Latin Church ⁷⁷ that the Rites of the Greeks be destroyed, but rather that they be always conserved as far as possible, and indeed their observance has been recommended to the Greek Catholics ; consequently the celebration of Mass on such antimensia by Greek Catholics was never rejected, but rather expressly declared as permissible not only in the Orient ⁷⁸ but even among the Italo-Greeks ; ⁷⁹ this can be observed from both the Instruction published by our Predecessor of happy memory, Pope Clement VIII, and from our own Constitution *Etsi Pastoralis*." ⁸⁰

early middle ages until the XVII century reprobated the practice of using antimensia on regularly consecrated altars, saying that it was bad taste and equivalent to considering the altar under interdict. Cfr. below, p. 120.

⁷⁵ CIC Fontes, I, n. 179, p. 344 : "Si Graeci velint accipere Altaria portatilia ab Episcopis Latinis consecrata, bene erit ; sin minus, tolerantur eorum antimensia, sive Throni, super Altaria lapidea ponendi, cum celebrant. Corporalia ut Latini habeant, nisi thronis etiam pro corporalibus utantur." *Sanctissimus* is directed to the Italo-Greeks.

⁷⁶ CIC Fontes, I, n. 328, p. 744. *Etsi Pastoralis* is addressed to the Italo-Greeks and Albanians of the Byzantine Rite in Italy.

⁷⁷ This has always been true of the Popes, but not always of Latin Rite Bishops and Religious in Calabria and Sicily. Of course, we have the famous example of the Greek Rite Monastery of St. Nilus at Grottaferrata (Cryptaferrensis) a few miles outside Rome. For a thorough treatment of this whole question, cfr. ADRIAN FORTESCUE, *The Uniate Eastern Churches, The Byzantine Rite in Italy, Sicily, Syria and Egypt*, New York : Frederick Ungar Publishing Co., 1923, pp. 21-184.

⁷⁸ Therefore all Byzantine Rite Catholics are included, not only Italo-Greeks.

⁷⁹ The reason for this distinction between Byzantine Rite Catholics in the Orient and in Italy will be seen below, pp. 149 ff.

⁸⁰ CIC Fontes, II, n. 410, p. 309 : "Quum vero numquam Ecclesiae Latinae mens fuerit, ut Graecorum Ritus destrueret, quin potius eorum semper conser-

A. As used by a Bishop of the Byzantine Rite

We have already ⁸¹ alluded to the fact that any Byzantine territorial Bishop may consecrate antimensia and send them even outside the confines of his own territory. Merely titular Bishops are not widely known in the Byzantine Rite; ⁸² of course, they may obtain this faculty from the Sacred Congregation for the Oriental Churches. If a Bishop can consecrate antimensia, it would seem implicit that he can *use* them (*extra loca sacra*); however, we have an explicit declaration to this effect by Nilos, Patriarch of Constantinople (1379-1388). In a rather long and diffuse passage, Patriarch Nilos states that the Liturgy is our principal means of salvation and union with God and that it should therefore be celebrated with fitting pomp in a place especially consecrated to God for this purpose. However, it often happens that the military or the Imperial Court must travel in locales where there are no churches. Also, hermits who are priests have need of the Eucharist to further their sanctification.

"We have found that it was established by the Fathers of the Holy Councils that to these (army, court, hermits) were given a consecrated altar in the form of a wooden plank or a linen cloth."⁸³ Those who have received this antimension should use it in a place separated from the profane by a wall or curtain. It should have at the left-hand side a Table of Prothesis, somewhat smaller than the table on which the antimension has been placed. "Not only the Patriarch, but also the Metropolitans and Bishops in their Eparchies (dioceceses)" have the right to

vationi, quantum fas esset, nec non eorumdem apud Graecos Fideles observantiae prospexerit; numquam proinde Missarum celebratione, quae super huiusmodi Antimensiis a Graecis Catholicis fit, improbavit, sed eam, et quidem non in partibus Orientis dumtaxat, verum etiam inter Italo-Graecos, permitti expresse declaravit; ut videre licet tum in Institutione per fel. rec. Praedecessorem nostrum Clementem Papam VIII edita, tum nostra Constitutione, qua incipit: *Etsi Pastoralis*." *Imposito Nobis* was directed to the Latin Rite Missionaries, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and the Byzantine Rite Catholics of Russia, the Ukraine, and Byelo-Russia ("White Russia").

⁸¹ Cfr. above, p. 55 ff.

⁸² Cfr. COUSSA, *op. cit.*, I, p. 319.

⁸³ Although at the time Patriarch Nilos writes, wooden antimensia must have been comparatively rare. Cfr. above, pp. 22, 25, 27-32, 33-34, 61, 105.

to act thus. The faithful must respect these portable altars in the same manner as the consecrated fixed altars of churches.⁸⁴

B. *As used by a Priest of the Byzantine Rite*

In regard to the use of the antimimension as a portable altar by Priests of the Byzantine Rite, we must distinguish the use of an antimimension by a Priest to hallow a chapel or oratory, from its use outside of a sacred place (*extra loca sacra*).

1. *To hallow a Chapel or Oratory*

When a Byzantine Rite Bishop is somehow impeded, as for example by reasons of health or the distance to be covered, from going personally to consecrate a church, chapel, or oratory,⁸⁵ he may give a consecrated antimimension to a Priest with the commission to bless⁸⁶ the place

⁸⁴ RHALLÉS and POTLES, *op. cit.*, V, pp. 141-142. Cfr. also COUSSA, *op. cit.*, I, p. 317; GEDEON, *op. cit.*, II, pp. 57-59; LÜBECK, *op. cit.*, p. 407; Pétridès, DACL, col. 2322, EO, p. 197. It is strange to find the following inaccurate statements among eminent western authors: PIETRO CARD. GASPARRI, *Tractatus Canonicus de Santissima Eucharistia*, 2 vols., Paris: Delhomme et Brigue, 1897, I, no. 290, p. 207: "At super antimensia celebrat simplex tantum sacerdos, non vero episcopus."; JOHN A. ABBO and JEROME D. HANNAN, *The Sacred Canons* (II revised ed.), 2 vols., St. Louis, Mo.: B. Herder Book Co., 1960, I, p. 822, note 42: "Antimensia are cloths used by priests of the Greek Rite for the celebration of Mass; they are not used by bishops of that Rite. The fact that in that Rite only one altar is consecrated seems to have given rise to the use of these cloths. They are blessed when a church is consecrated."

⁸⁵ "Prayer-house" in Greek, οἶκος εὐχητήριος, in Slavonic МОЛИТВЕННЫХЪ ДОМЪ. Cfr. ALOYSIUS H. FELDHAUS, *Oratories*, Washington, D.C.: The Catholic University of America Press, (Canon Law Studies Number 42), 1927, pp. 7-8, 11-19; *The Statute of the Russian Orthodox Greek Catholic Church of America* (Official Texts, English and Russian), 1964, (no publishing data; probably published in New York and available from diocesan offices at 59, East Second Street, New York 3, New York): Article VI, section 126 (sic), p. 126: "Section 37. *Services in House of Prayer*. In houses of prayer services of the day and te-deums may be celebrated in the usual form, but in cases worthy of special consideration, with the permission of the diocesan authority, the Divine Liturgy may also be celebrated on an antimins." (antimimension). Our Lord Jesus Christ said, quoting Isaias 56: 7, "My house will be called a house of prayer." (*Matthew* 21: 13; *Luke* 19: 46).

⁸⁶ The Byzantine Church, like the Latin Church, makes a distinction between objects and places which are consecrated and those which are simply blessed. Cfr. DE MEESTER, *op. cit.*, pp. 157, 161, and especially p. 208. Also above, pp. 78, 128; below, p. 199.

so that it may be used for Divine Worship, and so solemnly enthroned the antimension on the fixed altar which has been simply blessed and not consecrated.⁸⁷ In this case, the use of the antimension on a non-consecrated fixed altar in the Byzantine Rite is the analog of the use of a portable altar-stone on a non-consecrated permanent or fixed altar (the so-called quasi-fixed altar or *altare ad modum fixi*)⁸⁸ so common, at least for side altars (minor altars), in the Latin Rite. Evidently, this is not the use of the portable altar *extra loca sacra*. As for the minister of this dedication, it may be any Priest although one constituted in some ecclesiastical dignity (e.g. Archimandrite, Hegumenos, Archpriest)⁸⁹ is preferred.⁹⁰ Thus Father Denis Kiwitz, O.F.M., says:

“The Russian priests enjoyed the right of church dedication, besides that of church foundation and reconciliation, very early. The dedication, being an act of great importance, became a privilege of a certain class of priests, generally those belonging

⁸⁷ For the text of the ceremony of the dedication of a church or oratory by a Priest by means of an antimension, cfr. *Trebnik*, Kiev: Pečersk Lavra, 1864, fols. 348-342b; *Trebnik*, Rome: Vatican Polyglot Press, 1951, III, pp. 171-204. For translations of this ceremony, cfr. MALZEW, *Begrabniss-Ritus*, *op. cit.*, part. II, pp. 143-155 (Slavonic with German translation); RAJEWSKY, *op. cit.*, part III, pp. 193-198 (German). For more particulars: BALSAMON, P.G. 137: 613, 138: 965; BLASTARES, P.G. 144: 1288; DE MEESTER, *op. cit.*, pp. 157-158, 160, 161-163, 208-214, 548; KIWITZ, *op. cit.*, pp. 54-59; MIRKOVIC, *op. cit.*, p. 120; Nikolskij, *Antimins*, pp. 59-60; Nikolskij, *Ustav*, pp. 815-823; P.E. *op. cit.*, no. 1, p. 71, no. 2, p. 75, no. 3, p. 66; PETROVSKIJ, *op. cit.*, col. 798. For an English translation of the text of this ceremony, cfr. below, p. 285 ff.

⁸⁸ This is the terminology used by the Sacred Congregation of Rites, cfr. 31 aug. 1867, ad 1, *Decr. Auth.*, n. 3161; also BLILEY, *op. cit.*, pp. 13-14, 99-100.

⁸⁹ Without going into many technical details, an *Archimandrite* is a title given to the abbot of an important monastery or monasteries, while an *Hegumenos*, is an abbot of an ordinary monastery; these titles are very often given as merely honorary titles (similar to Latin *Monsignor*) to deserving religious (and by abuse even to unmarried secular) priests. *Archpriest* (literally “First Priest” – Protohiereus, Protopresbyter, Protopapas) is an honorary title (cfr. *Monsignor* of Latin Rite) given to deserving diocesan (secular) married or unmarried priests. Archimandrites and Archpriests are often mitred and have special liturgical privileges. Some Archimandrites may confer minor orders. For more details, cfr. CICO Fontes, serie II, fascicolo X (DE MEESTER, *De Monachico Statu Iuxta disciplinam Byzantinam*) pp. 195-197 and passim; LÉON CLUGNET, “Les Offices et les dignités ecclésiastiques dans l’Eglise grecque”, *Revue de l’Orient Chrétien*, III (1898), pp. 142-150, 260-264, IV (1899), pp. 116-128; COUSSA, *op. cit.*, I, pp. 321, 345-356; POSPOSHIL, *Law on Persons*, *op. cit.*, pp. 57-60.

⁹⁰ Cfr. DE MEESTER, *op. cit.*, pp. 157, 210; Nikolskij, *Ustav*, p. 797.

to cathedrals or monastic churches. Among the Russians every effort was made to obtain the highest church dignitaries for the performance of the dedication ceremonies. The right of dedicating churches by those minor prelates, however, was not a permanent one, it was applied as a privilege, a delegation, and performed with the Bishop's permission. The Bishops would give it only when there was a sufficient reason and even then they specified it exactly. The Metropolitan of Novgorod, Alexander (1590), considered as a sufficient reason for sacerdotal dedication, the great distance of the church from his see. The 'sacerdotal dedication' was performed 'by an antimension.. This was a 'typically' Russian way of permitting a priest to dedicate a church. From such dedication developed the 'sacerdotal formulary'." ⁹¹

As Fr. Kiwitz notes, the dedication of a church (or chapel, oratory) by a Priest (i.e. one not in episcopal orders, a "simple Priest") using an antimension and a special ceremony is a principally Russian (or better, Slavonic) innovation. The Greek compiler of the *Pedalion* criticizes this practice :

"...the dedication ceremonies of every church building must be performed by a prelate (i.e. bishop) in accordance with the ordinance and representation of the Euchologion. Hence, though in many regions the prelates allow others to perform the dedication ceremonies connected with the consecration of church buildings, as in fact, in Moscow the prelates allow archimandrites to dedicate divine temples, this, I say, is done in violation of the ordinance of the Euchologion. For everywhere both the Euchologion and Symeon Archbishop of Thessalonica, whenever they mention the subject of dedication, specify a prelate or bishop, and not a mere priest. As for the small dedication (i.e. using the antimension), it is neither mentioned in the Euchologion nor known in Moscow what it is. It appears to be a later invention." ⁹²

However, it seems that Theodore Balsamon (c. 1170) is not entirely ignorant of this custom; thus in his Commentary on the Seventh Canon of the Seventh Ecumenical Council, he says :

"Some have asked why it is that today altars are consecrated without Relics and by simple Priests instead of by a Bishop. To these it must be answered that this is done by means

⁹¹ KIWITZ, *op. cit.*, pp. 57-58.

⁹² *Pedalion* (Cummings), p. 437.

of the antimensia which are consecrated by the Bishop when he consecrated a Temple (church) and sent to Prayer Houses (oratories) where they suffice for the consecration, i.e. the dedication, enthronization, inauguration and opening.”⁹³

Furthermore, as Archimandrite Placidus De Meester points out,⁹⁴ many editions of the Greek *Euchologion* (deriving from former Venetian editions) completely lack the ceremony for the consecration of a church and carry instead only two short prayers to be used at the dedication of a church;⁹⁵ could it be possible that this “serious and incomprehensible lacuna” is a witness to the time when, during the Turkish occupation of Greece (XV to XIX century), the Greek Bishops were forbidden to consecrate new churches and perhaps had to delegate this faculty to Priests to be done by means of an antimension?⁹⁶ In any case, it should be clear that here we are quibbling over the fact of whether or not there should be a *special ceremony* for the dedication of a sacred place by means of an antimension: the whole Byzantine tradition declares that the antimension itself supplies for and furnishes the place with the same sanctification as the episcopal consecration of a church, whether or not a special ceremony for enthroning the antimension is used or not — such a ceremony is a non-obligatory but very fitting outward sign.

2. Outside a Sacred Place

In regard to the circumstances under which the antimension may be used as a portable altar outside of a chapel or oratory, Patriarch Nilos of Constantinople says that it may be used by a Priest on behalf of the Emperor when he travels, of troops on the march and other military manoeuvres, and by solitaries in places where there are no churches.⁹⁷ Patriarch Matthew of Constantinople, writing to the Metropolitan of Heraclea in January of the year 1400 A.D.,⁹⁸ rules that a Priest may

⁹³ P.G. 137: 912.

⁹⁴ DE MEESTER, *op. cit.*, p. 181.

⁹⁵ E.g. the Roman edition of the ΕΥΧΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ, pp. 458-459; they are to be found also, with a translation from Greek into Latin, in GOAR, *op. cit.*, pp. 653-655.

⁹⁶ GOAR, *op. cit.*, p. 666 seems to intimate this.

⁹⁷ Cfr. above, pp. 127-128.

⁹⁸ MIKLOSICH and MUELLER, *Acta et diplomata graeca*, II, pp. 340-341; GEDEON, *op. cit.*, II, pp. 61-62.

celebrate the Divine Mysteries on an antimimension in order to give Holy Communion to a dying person or to the newly baptized,⁹⁹ or even from motives of devotion in favor of the Emperor, Chorbishops,¹⁰⁰ Exarchs,¹⁰¹ and missionary Priests while travelling and by Bishops with large dioceses when they are making a visitation of their territories.

3. Symeon of Thessalonica (d. 1429) declares that a priest must have permission to use the antimimension as a portable altar: "It is not lawful for Priests to use these (antimensia) for celebrating without the permission of the Bishop."¹⁰² Theodore Balsamon allows that he who uses the antimimension even illegitimately does not sin against the canons forbidding the celebrating the Divine Mysteries outside of a consecrated place.¹⁰³ Thus a Priest who uses an antimimension without permission,

⁹⁹ It is the Byzantine tradition to give, even to infants, all of the Sacraments of Initiation together: Baptism, Chrismation, (Confirmation, administered by the Priest), and Eucharist. That is why the antimimension is mentioned in connection with Baptism: the Baptism must take place in conjunction with the Divine Liturgy in order that the neophyte may be communicated. Cfr. ERNEST BENZ, *The Orthodox Church*, London L. Dutton, Longman & Todd, 1962, p. 73; SOKOLOF, *op. cit.*, p. 119; TIMOTHY WARE, *The Orthodox Church*, Baltimore, Maryland: Penguin Books, 1963, p. 286; NICHOLAS ZERNOV, *Eastern Christendom*, New York: G. P. Putnam's Sons, 1961, p. 251.

¹⁰⁰ Chorbishops were originally Bishops ordained for outlying country districts (from the Greek *χωρὰ* meaning countryside) and were dependant upon the supervision of the Bishop of the nearest large metropolis; as a canonical institute, it disappeared almost completely around the VIII c. due to the inevitable disputes between the Chorbishops and the urban Bishops. It exists today as a mere title of honor, for the most part, the cognate of the Latin Rite title of Monsignor given to a Priest (one not in episcopal orders) among the Catholics of the Syrian Rite, the Chaldeans and the Maronites, and among the Nestorians and the Jacobites. Cfr. ATTWATER, *A Catholic Dictionary*, p. 93; BERTRAND KUTSCHEID, O.F.M., *Historia Iuris Canonici* (reimpressio), Rome: Officium Libri Catholici, 1950, pp. 60-63, 257-263; VICTOR POSPISIL, *Code of Oriental Canon Law, The Law on Persons*, Ford City, Pennsylvania: St. Mary's Ukrainian Catholic Church (printed by "America", 817 N. Franklin Street, Philadelphia, Pa.), 1960, p. 208.

¹⁰¹ Exarchs are analogous to the Latin Rite Vicar Apostolic, and may be either a Priest or a Bishop, cfr. ATTWATER, *op. cit.*, p. 182; POSPISIL, *op. cit.*, p. 166.

¹⁰² P.G. 155: 333. Cfr. also: BEVERIDGE, *op. cit.*, P.G. 137: 615; BALSAMON, P.G. 137: 613-616; Fontes CICO, serie II, fascicolo VII, n. 683, p. 211; Nikolskij, *Antimensij*, p. 99.

¹⁰³ P.G. 138: 965: "For which reason, he who celebrates with an antimimension, or baptizes in an oratory which has not been consecrated... or in a boat or

outside of the case of grave necessity, to celebrate, offends against obedience but not against Canon 31 of the Council of Trullo ¹⁰⁴ nor Canon 7 of the Second Council of Nicea ¹⁰⁵ and does not become anticanonical nor does he incur the penalties of deposition and infamy threatened in these canons. In the same vein, Canon 97 of the canons attributed by Cardinal Pitra to St. Nicephorus the Confessor, Patriarch of Constantinople (806-815) states :

Can. 97 "One must not too hastily condemn a priest who, using an antimimension, has dared to sacrifice or to baptize in a private place, in a home or on a boat, if the place was made suitable ¹⁰⁶ by the presence of Holy Ikons, since the clerics who follow the Emperor celebrate the Divine Liturgy even in the desert under a mere cotton tent erected for that purpose." ¹⁰⁷

4. Who is the competent ecclesiastical authority to grant the Privilege of the Portable Altar using the antimimension to a Byzantine Rite Priest and what formalities are connected with act? It would seem that Byzantine rite Eparchs (diocesan Bishops) are the competent authorities for granting this permission and that it is implied ¹⁰⁸ in their consigning an antimimension to a particular Priest under their jurisdiction to keep for his own use (i.e. not for the specific purpose of hallowing a particular church or oratory) ; this may even be specified in the inscription on the antimimension. ¹⁰⁹ Thus Theodore Balsamon says of antimensia "They are

in some small edifice destined for divine worship and adorned with Holy Ikons, cannot be condemned as a transgressor of the canons." Cfr. also JOHN KITROS, P.G. 119 : 976.

¹⁰⁴ Cfr. P.G. 137 : 612.

¹⁰⁵ Cfr. P.G. 137 : 909-912, and above, p. 31.

¹⁰⁶ Literally "made holy" ; no doubt this clause about the necessity of Ikons was dictated by the struggle against the Iconoclasts.

¹⁰⁷ PITRA, *op. cit.*, II, p. 337. Cfr. below, Appendix I, p. 276, for original text.

¹⁰⁸ *Pedalion* (Cummings), p. 327 : "...the Priests who receive these (antimensia) from Prelates, it would appear, by implication receive at the same time also permission to celebrate the Liturgy with them..."

¹⁰⁹ Pétridès, EO, p. 200, reports inscriptions in Greek on two antimensia which both mention "...so that the Holy Liturgy may be celebrated on it in all the places of the Kingdom of Christ our God (i.e. everywhere)..." PETROVSKIJ, *op. cit.*, col. 807, speaking about moveable antimensia used as portable altars, says : 'The particular attributes of these antimensia are characterized many times by inscriptions such as the following : 'for the celebration of the Liturgy in any place whatsoever' (an antimimension in the Bishop's residence at Kursk) ;

a witness of the Bishop's permission to celebrate the Liturgy in oratories (i.e. unconsecrated places)."¹¹⁰

St. Symeon of Thessalonica, as we have seen in the preceding paragraph, requires the Bishop's permission for the use of the antimimension as a portable altar ; implied is the Bishop's competence to give this faculty. Father Joseph Braun, S.J., speaking about the difference between the Latin portable altar stone (i.e. materially considered, not the Privilege of the Portable Altar) and the Byzantine antimimension, after noting first that the antimimension, unlike the Latin portable altar stone is used even on consecrated altars, states :

"Secondly, the Priest who has received from his Bishop an antimimension, may celebrate upon the same in any convenient place, therefore even outside a church or blessed oratory, without the need for any further particular permission from the Bishop. This faculty is given once and for all simultaneously with the reception of the antimimension and by means of it."¹¹¹

Archimandrite Placidus De Meester, O.S.B., treating of the same matter says :

"Outside of case of necessity, is the permission of the Bishop necessary to celebrate on an antimimension ?... In practice, outside of the cases of necessity and expediency already mentioned,¹¹² this permission is at least tacitly granted by the Bishop, since the priests must receive the antimimension from his hands."¹¹³

'to be used by the Holy Church in every place under her jurisdiction' (antimimension in the Bishop's residence at Minsk) ; etc.". Cfr. also Nikolskij, *Antimins*, pp. 61-80, 229-259 ; P.E., *op. cit.*, no. 3, p. 67, SCIAMBRA, *loc. cit.*

¹¹⁰ P.G. 137 : 616. Cfr. also MIRKOVIC, *op. cit.*, p. 120 ; PETROVSKIJ, *op. cit.*, col. 800.

¹¹¹ BRAUN, *op. cit.*, I, p. 92 : "Zweitens darf der Priester, dem der Bischof ein Antiminsion gegeben hat, auf demselben an jedem passenden Orte, also auch ausserhalb der Kirche oder eines geweiten Oratoriums zelebrieren, ohne dass er hierzu weiter noch einer besonderen bischöflichen Erlaubnis bedürfte. Ermächtigung hierzu ist ein für allemal zugleich mit der Übergabe des Antimisions und durch dieselbe erteilt."

¹¹² Cfr. the reasons given above, p. 133. Cfr. also DE MEESTER, *op. cit.*, pp. 161-162.

¹¹³ DE MEESTER, *op. cit.*, pp. 162-163 : "Fuori del caso di necessità, per celebrare sopra un antiminsio è necessario il permesso del vescovo ?... In pratica, oltre i casi di necessità e di convenienza testè esposti, tale permesso è almeno tacitamente concesso dal vescovo, poiché i sacerdoti debbono ricevere l'antiminsio dalle sue mani."

Protopapas Joseph Ferrari traces the origin of this privilege :

"In the East, following the most ancient tradition according to which one celebrates only on a consecrated linen, it was considered as a natural consequence that it was sufficient to give to a Priest the faculty to take the episcopal altar linen (antimension), authorizing him to use it to celebrate anywhere." ¹¹⁴

In the report regarding the codification of Oriental Canon Law which Archimandrite Cyril Korolevskij made to the Sacred Congregation for the Oriental Churches, he states that (for a Bishop) :

"To give an antimension to a Priest is equivalent to granting him the Privilege of the Portable Altar: he may celebrate anywhere as long as it is in a decent place." ¹¹⁵

5. In addition to the discipline peculiar to the Byzantine Church just cited, there is recent legislation for the universal Catholic Church apropos the antimension which throws some new light on this privilege as regards those Orientals in union with the Apostolic See of Rome. According to the provisions of the *Motu Proprio Pastorale Munus* ¹¹⁶

¹¹⁴ FERRARI, *op. cit.*, p. 109 : "In Oriente, seguendo l'usanza antichissima, per cui non si celebrava che sui lini consacrati, si giudicò naturale che bastasse dare facoltà al Presbitero di prendersi il tovagliuolo episcopale, autorizzandolo a celebrare con esso ovunque."

¹¹⁵ CYRIL KOROLEVSKIJ, "Greci e disciplina bizantina in generale, studio sui canoni 801-1011", *S. Congregazione Orientale, Codificazione Canonica Orientale*, Prot. N. 199/32, pp. 13-14 : "Dare l'antimensio ad un sacerdote equivale a concedergli il privilegio della cappella privata ; egli può celebrare ovunque purché, sia in un luogo decente." (I have translated "il privilegio della cappella privata" by "Privilege of the Portable Altar" because that seemed more intelligible given the context : cfr. WELSH, *op. cit.*, pp. 54-56). He suggests the canon 822, 3 : "Privilegium antimensii, vel tabulae portatilis, quando non ecclesiis sed privatis personis conceditur, ita intelligenda est ut secumfert facultatem ubique celebrandi, honesto tamen ac decenti loco, numquam autem in cubiculo." and adds : "Quando un Vescovo Orientale concede ad uno dei suoi sacerdoti il privilegio dell'antimensio, il beneficiario può usarne anche fuori dell'eparchia, e perché nel diritto canonico orientale detta concessione è riservata al Vescovo ed oltrepassa le facoltà di un Superiore religioso qualunque."

¹¹⁶ Official Latin text in AAS, 56 (1964), pp. 5-12. English translation (by Frederick R. McManus) in *Jurist*, 24, (1964), pp. 99-106.

promulgated by Pope Paul VI on November 30, 1963, which pertains also to Oriental Bishops, ¹¹⁷ and lists :

"1. Faculties which belong to the residential Bishops by law from the moment of his having canonically taken possession of the diocese, but which cannot be delegated to others, except to coadjutor and auxiliary Bishops and the vicar general unless this is expressly mentioned in the faculties." ¹¹⁸

we find the following faculties :

"7. To grant to priests the faculty of celebrating Mass upon a consecrated stone, outside of a sacred place, but in a place that is becoming and decent, never in a bedroom, for a just cause in individual cases, but habitually only for a graver cause." ¹¹⁹

"8. Likewise, to concede the faculty of celebrating Mass for a just cause at sea and on rivers, necessary precautions being taken." ¹²⁰

"9. To grant the faculty to priests who enjoy the indult of the portable altar that, for a just and serious cause, they may use in place of a consecrated stone a Greek antimension or a cloth, ¹²¹ which has been blessed by a Bishop, and at the right hand corner of which there are enclosed the relics of holy martyrs, likewise examined by the Bishop, all else being observed in

¹¹⁷ Cfr. BARTHOLOMAEUS I. BELLUCO, O.F.M., *Novissimae Ordinariorum Locorum Facultates*, Rome: Pontificium Athneum Antonianum, 1964, pp. 48-52.

¹¹⁸ *Pastorale Munus*, I: "Facultates quae iure Episcopi residentiali competunt a momento canonice captae dioecesis possessionis, quas tamen aliis, praeter quam Episcopis Coadiutori et Auxiliariis atque Vicario Generale, delegare non potest, nisi in iisdem expresse dicatur": The list of faculties follow this title. Cfr. BELLUCO, *op. cit.*, pp. 27-52, for further commentary. English translation from McMANUS, *op. cit.*, p. 99.

¹¹⁹ *Pastorale Munus*, I, 7: "Concedendi sacerdotibus facultatem Missam celebrandi extra locum sacrum, sed loco honesto et decenti, numquam autem in cubiculo, super petra sacra, per modum actus ex iusta causa, habitualiter autem solummodo ex causa graviore." Cfr. BELLUCO, *op. cit.*, pp. 75-81. English translation from McMANUS, *op. cit.*, p. 100.

¹²⁰ *Pastorale Munus*, I, 8: "Item, concedendi facultatem Missam ex iusta causa celebrandi in mari et in fluminibus, debitis adhibitis cautelis." Cfr. BELLUCO, *op. cit.*, pp. 82-83. English translation from McMANUS, *loc. cit.*

¹²¹ *The linteam*, or linen cloth, here spoken of is the *antimension latinum* or Latin Rite antimensium, of which we will speak below, pp. 173 ff.

accordance with the rubrics,¹²² especially with regard to altar-cloths and corporal.”¹²³

This decree is directed to the universal Catholic episcopate, yet only the faculty to celebrate *extra loca sacra* on a *petra sacra* is specifically mentioned among these new faculties; this is an indirect confirmation, at least as far as Catholic Orientals are concerned, that Byzantine Bishops always had the right to give the faculty to celebrate *extra loca sacra* but using the Byzantine antimimension and therefore there is no need to grant this anew through article 7 of *Pastorale Munus*¹²⁴. It is unthinkable that the legislator: a) would have wished to grant this faculty to permit Priests to celebrate *extra loca sacra* only to Latin Bishops; or b) that he wished to grant this faculty to the Oriental Bishops but with the proviso that they allow their (Oriental) Priests to celebrate only on the *petra sacra* when celebrating *extra loca sacra*, especially when enlarged faculties to make use of the Byzantine and Latin forms of the antimimension were given in article 9 of the same decree. Another indirect argument confirming the claim of the Byzantine episcopate to this right is the fact that in *Cum Admotae* (the next decree to be discussed), which is a partial extension of the faculties of *Pastorale Munus* to Religious Superiors, we shall see that a new privilege of celebrating *extra loca sacra* using the Byzantine antimimension only, may be granted by certain Re-

¹²² I.e. the rubrics of the rite involved, not necessarily those of the Latin Rite since this provision affects all bishops, not only Latin ones, and all their subjects of whatever rite.

¹²³ *Pastorale Munus*, O, 9: “Concedendi facultatem sacerdotibus, indulto altaris portatilis fruentibus, ut, iusta et gravi de causa, pro *petra sacra* adhibere valeant Graecorum antimensium, vel linteam, ab Episcopo benedictum, in cuius angulo dextro sint reconditae reliquiae Sanctorum Martyrum, pariter ab Episcopo recognitae, servatis de cetero servandis iuxta rubricas, praesertim quoad tobaleas et corporale.” Cfr. BELLUCO, *op. cit.*, pp. 84–87. English translation from McMANUS, *loc. cit.*

¹²⁴ Or perhaps we may say that since this decree is directed to the universal Catholic episcopate, and since the Orientals ordinarily do not use the portable altar stone, the term *petra sacra* must here be interpreted as the portable altar peculiar to the particular Rite; antimimension for Byzantines, wooden tablet for Syrians, Copts, and Ethiopians, etc. In any case, we feel that the privilege of the Byzantine Bishop to grant to his Priests the privilege of celebrating *extra loca sacra* using the antimimension has been sufficiently clearly proven in the preceding pages even without the necessity of recourse to *Pastorale Munus*, except as a merely corroborating testimony.

ligious Superiors to their *Oriental* subjects ; we may thus draw the conclusion that because only Byzantine Bishops, and never Religious Superiors, always had the right to grant this privilege to their Priests, it was considered necessary to specifically mention this faculty in *Cum Admotae* but not in *Pastorale Munus*.

According to article 9, a Byzantine Bishop could grant to his Latin subjects already enjoying the Privilege of the Portable Altar given by the Holy See of Rome, ¹²⁵ permission to substitute either the Byzantine or Latin antimimension ¹²⁶ for the *petra sacra*.

A Pontifical Rescript dated November 4, 1967, ¹²⁷ and addressed to "The Supreme Moderators of Clerical Religious Institutes *iuris pontificii* and to Abbots President of Monastic Congregations," ¹²⁸ delegates, among others, the faculty :

"4. To concede to priests subject to them the faculty of celebrating Mass in a religious house outside a sacred place, but in becoming and decent place, with the exception of a bedroom, upon a sacred stone, or, if there is a question of Orientals, ¹²⁹ upon an antimimension. The faculty may be granted only per

¹²⁵ BELLUCO, *op. cit.*, pp. 86-87, believes that the grant of the Indult of the Portable Altar must have been granted by the Holy See and not simply by the bishop according to the provisions of *Pastorale Munus*, I, 7 ; but admits that the opposite opinion is not altogether improbable. Cfr. also : L. BUIJS, S.J., *Facultates Religiosorum concessae Rescripto Pontificio diei 6 novembris 1964*, Rome : Pontificiae Universitas Gregoriana, 1965, pp. 47-49 ; BARTHOLOMAEUS BELLUCO, O.F.M., *Facultates Superiorum Religiosorum Rescr. Pont. d. 4 nov. 1964 concessae cum adnotationibus*, Rome : Pontificium Athenaeum Antonianum, 1966, p. 62.

¹²⁶ Cfr. footnote 117, p. 136, above.

¹²⁷ The Rescript is dated November 4th, but in the first paragraph mention is made that the Rescript was granted November 6th, 1967. The Latin text has not been published in the AAS ; for Latin text cfr. BELLUCO, *Facultates Superiorum Religiosorum*, pp. 9-17 ; BUIJS, *op. cit.*, pp. xv-xx. For English translation (by Frederick R. McManus) cfr. *Jurist*, 25 (1965), pp. 115-120. (Paulus VI, Rescriptum Pontificium *Cum Admotae*, datum die 6 Novembris 1964, ed. altera (with ammendations), Rome, Vatican Polyglot Press, 1965 ; also Belluco, etc.).

¹²⁸ Rescript *Cum Admotae*, I : "Supremis Moderatoribus Religionum clericalium iuris Pontificii, et Abbatibus Praesidibus Congregationum Monasticarum hae, quae subeunt, facultates delegantur." : cfr. McMANUS, *op. cit.*, p. 115.

¹²⁹ Since the word "Orientals" and not specifically "Byzantines" is used, this faculty may be given to a Priest of any Oriental Rite, even to one to whom the use of the antimimension is not proper. Cfr. above, p. 137, note 124.

modum actus and for a just cause ; a more serious cause is required for regular celebration (de constanti celebratione) of this kind.

This faculty they may subdelegate, with the consent of their council, to other major superiors of the same religious institute." ¹³⁰

This Rescript is also for Oriental superiors :

"II, 1. The aforementioned faculties pertain to Clerical Religious Institutes of Pontifical Rite (iuris pontificii) of whatever rite, and dependent on whatever Sacred Congregation of the Apostolic See." ¹³¹

6. In regard to the Catholic Religious Superior granting permission to a Byzantine Rite Priest-Monk ¹³² to celebrate on an antimimension outside of a sacred place, this is an innovation, for the fonts speak only of the *Bishop* granting permission since it is from his hands that one must receive the antimimension. ¹³³

¹³⁰ Rescript *Cum Admotate*, I, 4 : "Concedendi sacerdotibus subditis suis facultatem Missam celebrandi in domo religiosa extra locum sacrum, sed loco honesto et decenti, excepto cubiculo, supra petram sacram, aut, si de Orientalibus agatur, supra *antimension* : quod concedit tantum potest per modum actus et iusta de causa, si vero de constanti eiusmodi celebratione agatur, causa gravior requiritur. Quam facultatem, de consensu sui Consilii, ceteris Superioribus Maioribus eiusdem Religionis subdelegare possunt." ; English translation from Mc MANUS, *loc. cit.*

¹³¹ Rescript *Cum Admotate*, II, 1 : "Facultates, de quibus supra, respiciunt ad Religiones clericales iuris pontificii cuiuslibet ritus, e quavis sacra Congregatione Apostoloe Sedis pendentes." ; for commentary, cfr. BELLUCO, *Facultates Superiorum Religiosorum*, pp. 25-26 ; BUIJS, *op. cit.*, pp. 16-21.

¹³² In the Byzantine Rite, a Priest who is a Religious is called a Priest-monk (Greek *ερωμόναχος*, Slavonic *иеромонахъ*) whether or not he belongs to a Religious Institute which would ordinarily be considered as monastic. Cfr. ATTWATER, *The Christian Churches of the East*, vol. I, pp. 61, 222, vol. II, pp. 210-211 ; BRUNELLO, *op. cit.*, p. 557 ; CICO Fonti, serie II, fascicolo X, *De Monachico Statu iuxta Disciplinam Byzantinam* (Placidus De Meester), Rome : Vatican Polyglot Press, 1942, pp. 24, 67, 96 ; *Oriente Cattolico, Cenni storici e statistiche*, Città del Vaticano : Sacra Congregazione per la Chiesa Orientale, 1962, p. 574 ; POSPOSHIL, *op. cit.*, pp. 238, 240. (Nikolskij, *Ustav*, p. 701).

¹³³ Cfr. above, pp. 89 ff. However, since the consecration of an antimimension remains an episcopal function, the Priest-monk receives it at least indirectly from the Bishop and the canonical principle involved, or at least the liturgical symbolism, is thus preserved.

The Supreme Moderators and Abbots President ¹³⁴ in question would, in the Byzantine Rite, be those of the :

Studites (Ukrainian) ¹³⁵

Basilians of St. Josaphat (Ukrainian) ¹³⁶

Basilians of the Most Holy Saviour (Melkite Salvatorians) ¹³⁷

Basilians of St. John the Baptist (Melkite Shuwairites) ¹³⁸

Basilians of Aleppo (Melkite Aleppines) ¹³⁹

and also the Abbot (Hegumenos) of an independent Monastery. ¹⁴⁰

Latin Rite Supreme Moderators as noted, have the same power in reference to their Oriental subjects. The same will hold for the other Major Superiors (e.g. Provincials, Protohegumenos and those who have the same type of power) ¹⁴¹ of Oriental Religious Institutes, and of Latin Religious Institutes having branches or members in the Byzantine Rite (e.g. Order of Friars Minor ; Congregation of the Most Holy Redeemer ; Society of Jesus), ¹⁴² if the Supreme Moderator, with the consent of his Council (Synaxis), has so subdelegated these Superiors.

Thus, with permission from the competent Superior, the Byzantine Priest-Monk may celebrate outside of the church or chapel and even *sub dio* (in the open air) but within the walls of the monastery ¹⁴³ or in

¹³⁴ Cfr. CICO, *Postquam Apostolicis*, canon 312-314 ; POSPOSHIL, *op. cit.*, pp. 244 ; BELLUCO, *Facultates Superiorum Religiosorum*, pp. 24-31 ; BUIJS, *op. cit.*, pp. 15-16.

¹³⁵ ATTWATER, *op. cit.*, I, pp. 83-84, 211-212, *Oriente Cattolico*, *op. cit.*, pp. 579-584.

¹³⁶ ATTWATER, *op. cit.*, I, pp. 83-84, 209-210 ; *Oriente Cattolico*, *op. cit.*, pp. 584-585.

¹³⁷ ATTWATER, *op. cit.*, I, pp. 60-61, 209-210 ; FORTESCUE, *op. cit.*, pp. 205-208, 228-229 ; *Oriente Cattolico*, *op. cit.*, pp. 595-599.

¹³⁸ ATTWATER, *loc. cit.* ; FORTESCUE, *loc. cit.* ; *Oriente Cattolico*, pp. 599-603.

¹³⁹ ATTWATER, *loc. cit.* ; FORTESCUE, *loc. cit.*, pp. 603-604.

¹⁴⁰ CICO, *loc. cit.*, BUIJS, *op. cit.*, pp. 17-18 ; POSPOSHIL, pp. 243-245.

¹⁴¹ Cfr. CICO, *Postquam Apostolicis*, can. 5, 1° ; BELLUCO, *op. cit.*, pp. 30-31, 64 ; BUIJS, *op. cit.*, pp. 16-21, 32, 44.

¹⁴² *Oriente Cattolico*, *op. cit.*, pp. 625-709 ; POSPOSHIL, *op. cit.*, p. 235. The superior may be of the Latin or of one of the Oriental Rites, the subject, however, must be a priest of the Byzantine Rite ; a bi-ritual subject may use the antimension only when celebrating in the Byzantine Rite. Cfr. AMBROSE DUFFY, *The Use of the Portable Altar Extra Loca Sacra*, Rome : Angelicum, 1966, p. 47.

¹⁴³ Cfr. BELLUCO, *op. cit.*, pp. 61-63.

the adjoining garden,¹⁴⁴ or in a house of Nuns or female Religious if these are subject to the Superior of the Priest-Monk,¹⁴⁵ but always on the Byzantine antimension and not on a Latin antimensium.¹⁴⁶ To celebrate using an antimension as a portable altar extra locum sacrum in any other case, the Byzantine Priest-Monk must have permission from the Bishop.¹⁴⁷

7. Our conclusions at this point are :

1) all Byzantine Rite Bishops enjoy the Privilege of the Portable Altar using the antimension ;

2) a Priest of the Byzantine Rite does not enjoy this faculty unless he obtains it by special permission ;

3) this permission may be given to diocesan and religious Priests of the Byzantine Rite by their local Bishop and may be used in any place, even outside of the diocese of the Bishop who granted this permission ;

4) this permission may be given to religious Priests of the Catholic Byzantine Rite by the Supreme Moderator of their Religious Institute and by the Major Superiors to whom this power has been sub-delegated, but it may be used only within the religious houses under the jurisdiction of these superiors ;

5) in regard to the manner of the conferral of this privilege, the grant is implied in the fact that the Bishop or Religious Superior gives the priest an antimension for his personal use.

C. *The Antimension and Persons Not in Major Sacred Orders*

Because of the respect due, according to the Byzantine mystique, to a consecrated object so intimately connected with the celebration of the Divine Liturgy, and because of the possibility (often verified) of particles of the Sacred Eucharist remaining within the folded antimension, the antimension should not be handled by, nor left in the care of, the laity and clerics of hierarchical grade inferior to the diaconate.

¹⁴⁴ Cfr. BUIJS, *op. cit.*, p. 42.

¹⁴⁵ Ibidem.

¹⁴⁶ Ibidem. Cfr. also BELLUCO, *op. cit.*, p. 62 ; DUFFY, *loc. cit.*

¹⁴⁷ Cfr. BELLUCO, *op. cit.*, p. 63.

St. Symeon of Thessalonica states in this regard :

"They (antimensia) must not be left in any home, nor may they be touched by the laity, for this is neither fitting nor necessary. They are meant for the celebration of the Holy Mysteries and therefore pertain to the priests, without whom there can be no such celebration."¹⁴⁸

Ferrari explains the practical reasons, after deriving the antimension from the cloth used by the early Christians upon which to celebrate the Holy Sacrifice :

"It is easy to visualize the greatest reverence with which this cloth became surrounded, not only because it had immediate contact with the Eucharistic Bread, but also because there often remained on it small fragments (of the Eucharist). This explains the reason for the red silk cloth (eilēton) which is used to wrap it and the reason why the discipline of the Byzantine Church forbids even the minor clerics¹⁴⁹ to touch or carry the antimension. It is explicitly prescribed that this sacred cloth, even when placed in a burse, be carried by a Priest or Deacon."¹⁵⁰

We have seen above,¹⁵¹ that Bulgakov also notes that only a Priest or Deacon may carry an antimension, even when it is protected by the elaborate carrying case which he describes as prescribed in the Russian Orthodox Church.

¹⁴⁸ P.G. 155 : 333.

¹⁴⁹ Minor clerics include Subdeacons (Hypodeacons) in the Byzantine Rite. Cfr. PLACIDUS DE MEESTER, *Studi sui Sacramenti Amministrati Secondo il Rito Bizantino*, Rome : Edizioni Liturgiche, 1947, pp. 243-244, 249-252 ; POSPOSHIL, *Code of Oriental Canon Law, Law on Persons, op. cit.*, pp. 55-56, 306. This is also the tone of canon 40 of the *Motu Proprio Cleri Sanctitatis* of Pope Pius XII, June 2, 1958.

¹⁵⁰ FERRARI, *op. cit.*, pp. 105-106 : "È facile immaginarsi la venerazione grandissima, di cui veniva circondata questo tovagliuolo, non soltanto perché aveva immediato contatto con il Santo Pane, ma anche perché era facile rimanessero dei piccoli frammenti. Ecco il perché della fodera di seta rossa che l'avvolge ed ecco perché la disciplina della Chiesa Bizantina fa divieto perfino ai ministri inferiori di toccare o portare l'Αντιμηνιον. È tassativamente prescritto che il S. Tovagliuolo, anche se dentro una borsa, sia trasportato dal Sacerdote o dal Diacono."

¹⁵¹ See above p. 110, where BULGAKOV, *op. cit.*, pp. 709-710, is translated.

We have mentioned ¹⁵² that antimensia were often given to Emperors, Generals, and important or especially deserving pious persons on voyage, but even in this case, these sacred objects would be in the care of the clerics in the entourage of these personages; it would make little sense to travel with an antimimension if there were no Priest to use it for the benefit of the lay recipient.

Petrovskij reports concerning the Russian Orthodox Church :

"In 1722, an Imperial Ukaz (decree) ordered the suppression of all domestic oratories already existing in the families of important personages and the restitution of all antimensia to the Holy Synod." ¹⁵³

Bishop Nikodemos Milasch, ¹⁵⁴ noting that even today in the Greek Church it is forbidden for laics and minor clerics including Hypodeacons (Subdeacons) to touch the antimension, refers this injunction to canon 21 of the topical Council of Laodicea (380 A.D.), ¹⁵⁵ subsequently incorporated in the official collections ¹⁵⁶ of the Canons of the Councils :

"Canon XXI : Minor clerics ¹⁵⁷ must not have any place in the Diaconicum ¹⁵⁸ nor touch the sacred vessels." ¹⁵⁹

¹⁵² Cfr. above, pp. 127 ff., also Pétridès, EO, p. 198.

¹⁵³ PETROVSKIJ, *op. cit.*, col. 807.

¹⁵⁴ NIKODEMOS MILASCH and ALEXANDER PESSIC, *Das Kircherecht der Moregenländischen Kirche* (2nd ed.), Mostav : Pacher und Kisic, 1905, p. 572. Cfr. also LÜBECK, *op. cit.*, p. 409.

¹⁵⁵ The exact date is disputed, but it may be placed in the middle of the IV century. Cfr. AMLETO GIOVANNI Cardinal CICOGNANI, *Canon Law* (authorized English version by Joseph O'Hara and Francis Brennan), Philadelphia : The Dolphin Press, 1934, p. 176 : "The Council of Laodicea in Pacatian Phrygia (Asia Minor) 380 (the date is disputed), enacted 59 or 60 canons that have been famous in the history of discipline and Liturgy." ; and *Pedalion* (Cummings), p. 551 which places it in the year 364.

¹⁵⁶ And confirmed by canon 2 of the VI Ecumenical Council (III Constantinople, 680-681), cfr. CICOGNANI, *op. cit.*, p. 173 ; *Pedalion* (Cummings), pp. 294, 309, 551, 561-562.

¹⁵⁷ Cfr. above, p. 142, note 149.

¹⁵⁸ The Diakonikon (Greek meaning "pertaining to the Deacon") is a place, analogous to the Latin Rite Sacristy, where the liturgical vestments, vessels, and books are kept ; however, it is actually (or should be) a division of the sanctuary (Bema). It is under the charge of the Deacon. Cfr. ATTWATER, *A Catholic Dictionary*, *op. cit.*, p. 147 ; RAES, *Introductio in Liturgiam Orientalem*, *op. cit.*, p. 36 ; SALAVILLE, *op. cit.*, pp. 111-112. *Pedzlion* (Cummings), pp. 562-563.

¹⁵⁹ *Pedalion* (Cummings), p. 561.

Archimandrite Placidus De Meester seems more liberal in his interpretation :

"The Antimension may not be touched by laics *without necessity or utility*.¹⁶⁰ For this reason, the Priest must not leave it in private dwellings, but must conserve it at his own home and under his own custody."¹⁶¹

We may therefore conclude that in order to avoid exaggerations, and especially with modern theological and liturgical currents of thought against excessive sacralization¹⁶² that when it is necessary or useful, trustworthy minor clerics and laics may, with due precautions (such as a careful examination of the antimension to ascertain that it contains no particles of the Sacred Eucharist, and that it is suitably wrapped in its eileton and placed in a fitting container), be charged with the transportation of antimensia or with the custody of the same. We may note here that antimensia are often sent by the Sacred Congregation for the Oriental Churches and by Bishops by registered mail to places where they are needed and are therefore handled (in their containers) by the ordinary postal officials.

¹⁶⁰ Italics are my own.

¹⁶¹ DE MEESTER, *op. cit.*, pp. 163-164.

¹⁶² Cfr. Abbot Primas Most Rev. REMBERT G. WEAKLAND, O.S.B., "Worship in a Secular World", IDO-C (International Documentation on the Conciliar Church, Via S. Maria dell'Anima, 30, Rome), February 20, 1968, no. 68-11.

PART TWO

**THE ANTIMENSION IN THE LITURGICAL
AND CANONICAL TRADITION OF THE LATIN CHURCH**

SECTION I

THE BYZANTINE ANTIMENSION AS USED BY LATIN RITE CLERICS

Unfortunately, the use of the Greek Antimension (sometimes referred to improperly in documents as the "Greek Corporal" ¹ and even "a veil containing some relics" ²) by Priests of the Latin Rite has a long and unhappy history which culminated in the inclusion in Pian-Benedictan Code of Canon Law a clause in Canon 823, paragraph 2 forbidding this inter-ritual use:

"If there is no altar of his own Rite, a Priest may celebrate on a consecrated altar of another Catholic Rite, following his own Rite in the celebration of Holy Mass, but, however, not on the Byzantine antimension." ³

Thus, a Byzantine Rite Catholic Priest may, in a Latin Rite Church celebrate on an altar that is composed of a fixed table with a portable altar stone in the center, ⁴ but a Latin Rite Priest may not celebrate the

¹ Cfr. JAMES GODLEY, *Time and Place for the Celebration of Mass*, Washington, D.C.: The Catholic University Press (Canon Law Studies no. 275), 1948, p. 172; JOSEPH ARTHUR HENRY, *The Mass and Holy Communion: Inter-ritual Law*, Washington, D.C.: The Catholic University of America Press (Canon Law Studies no. 235), 1946, p. 72. This name is connected, no doubt, with the slight superficial similarity to the Roman corporal, or more likely to the use of the antimension as a corporal; cfr. above, pp. 110-124.

² Cfr. THOMAS J. WELSH, *The Use of the Portable Altar*, Washington, D.C.: The Catholic University of America Press, (Canon Law Studies no. 305), 1950, p. 94. Also below, pp. 175-179.

³ Can. 823, § 2. Deficiente altari proprii ritus, sacerdoti fas est ritu proprio celebrare in altare consecrato alius ritus catholici, non autem super Graecorum antimensis.

⁴ "Altare ad modum fixum"; cfr. BLILEY, *op. cit.*, p. 13; it is called a "stable altar" by J. B. O'CONNELL, *Church Building and Furnishing, the Church's*

Latin Mass in a Byzantine Rite Catholic church which uses the same arrangement of fixed table but with the antimimension instead of portable altar stone ; it is natural that the Byzantines take offence and feel that, notwithstanding all the declarations of the Holy See that all Rites in the Catholic Church are equal, ⁵ an ancient and venerable institution of theirs, namely the antimimension, has been slighted and considered inferior to its cognate (the *petra sacra*) in the Latin Rite. ⁶ A cursory glance into the history of Canon 823, paragraph 2 will help to clarify matters somewhat.

Way, London : Burs & Oates (Cardinal Books), 1955, pp. 146-147 and above, p. 14, n. 4 ; below p. 154.

⁵ Cfr. Pope BENEDICT XIV, *Etsi Pastoralis*, CIC Fontes, I, n. 328, pp. 734-735 ; II Vatican Council, *Decree on the Catholic Churches of the Eastern Rite, (Orientalium Ecclesiarum)*, nn. 3, 5, 6. Pope Benedict XV said : "The Church of Jesus Christ is neither Latin nor Greek nor Slav but Catholic ; accordingly she makes no difference between her children, and Greeks, Latins, Slavs, and members of all other nations are equal in the eyes of the Apostolic See."

⁶ Thus HENRY HOFFMAN, "De Benedicti XIV Latinisationibus in Constitutione 'Etsi Pastoralis' et 'Inter Multa'," *Ephemerides Iuris Canonici*, IV (1948), p. 21 : "Quod ad altaria, usu interrituali adhibenda, attinet, decisio fit in disgratiam graeci, in favorem ac praeferentiam latini ritus ; scilicet bene erit, si Graeci velint accipere altaria portabilia ab Episcopus latinis consecrata ; latinis vero sacerdotibus, rito latino in Graecorum ecclesiis celebrantibus... super antimensiis seu thronis Graecorum sacrum facere non licet ; ergo manifesta praefereantia altaris latini, restrictio offensiva hac decisione pro Graecis ostenditur. Nota bene expressionem 'tolerentur... antimensia' gustum alicuius mali, pro tempore atque aegre admittendi, donec alia solutio inveniri possit, sumptatum in se tum in constitutione *Etsi Pastoralis* praeseferre."

CHAPTER ONE

PRIOR TO THE PIAN-BENEDICTAN CODE OF CANON LAW

In the use of the Byzantine Rite antimimension by Latin Rite priests before the *Code of Canon Law* initiated in the pontificate of Pope St. Pius X and promulgated by Pope Benedict XV on May 27, 1917, we must distinguish, with Father Amanieu :

"May Latin Priests celebrate the Mass on (Byzantine) antimensia? This question poses itself in two different sets of circumstances, and was resolved in (two) diverse manners." ¹

That is, the Byzantine Rite antimimension as used by Priests of the Latin Rite in a) Latin Rite territories, and b) Byzantine Rite territories.

I. IN LATIN RITE TERRITORIES

In Italy, the provinces of what are now called Calabria and Apulia, together with Sicily, and thus almost all of southern Italy, are known historically, because of the Hellenic colonies and influence there, dating back several centuries before the Christian Era, as *Magna Graecia*.² The inhabitants of these parts, especially those of the Byzantine Rite,

¹ AMANIEU, *op. cit.*, col. 587 : "Les prêtres latins peuvent-ils célébrer la messe sur les antimenses ? La question se posa en raison de deux circonstances différentes, et fut résolue de diverses manières."

² Cfr. ATTWATER, *op. cit.*, I, pp. 65-67 ; BORGIA, *op. cit.*, passim ; ADRIAN FORTESCUE, *The Uniate Eastern Churches : The Byzantine Rite in Italy, Sicily, Syria and Egypt*, New York : Frederick Ungar Publishing Co., 1923, pp. 47-183 ; *Oriente Cattolico (Cenni Storici e Statistiche)*, (III ed.) Rome (Vatican) : Sacred Congregation for the Oriental Churches, 1962, pp. 225-231, 574-579 ; SCIAMBRA, *op. cit.*, passim.

are called "Italo-Greeks", "Italo-Albanians", or more accurately "Italo-Greek-Albanians." ³ Of these, Father Adrian Fortescue says:

"The name Italo-Greek (Italo-Graecus) is a convenient one now commonly used for the inhabitants of Italy or its islands (Sicily, Sardinia, Corsica), who use the Byzantine Rite in Greek.⁴ It denotes, therefore, a liturgical distinction, not one of race. As a matter of fact, the Italo-Greeks consist of three different races. There are the original Greek-speaking inhabitants of Lower Italy and Sicily. These had nearly become latinized by the fifteenth century, when their rite was much fortified, almost, one might say, revived, by an immigration of Albanians. Lastly, there are later immigrations and colonies of Levantines in these parts, though many of these people are Orthodox, and so do not enter into our scheme." ⁵

To recapitulate the history of the Italo-Greek-Albanians in the summary fashion germane to a work of the present scope, we may say that there were Christian communities in these parts from at least the second century A.D., although some communities consider themselves as apostolic foundations, ⁶ and that Roman and Byzantine usages existed side by side, the ecclesiastical jurisdiction being that of Rome. In the VIII century, the Iconoclast Emperor Leo III the Isaurian (Emperor 717-741), began to subject by force these territories to the hegemony of the Patriarchate of Constantinople, and metropolitan sees were erected at Naples, Syracuse, and elsewhere. In regard to the attitude of the Holy See to this matter, Mr. Donald Attwater says:

"To avoid disputes the popes accepted the situation. But the conquest by the Normans of southern Italy, begun in 1017, and then of Sicily (at that time in Saracen hands), removed the possibility of these Greek churches following Constantinople into schism ⁷ and they came again under the immediate jurisdiction of the pope, as they have ever since remained." ⁸

2. With Norman influence, latinization became rampant, whole eparchies (dioceses) being suppressed, parishes turned Latin, and monasteries became decadent due to lack of Greek Rite trained personnel. ⁹

³ Cfr. ATTWATER, *op. cit.*, I, p. 65.

⁴ Fortescue wrote in 1923; since that time the vernacular (Albanian and Italian) has been coming into use.

⁵ FORTESCUE, *op. cit.*, p. 47.

⁶ Cfr. *Acts* 28: 11-14.

⁸ ATTWATER, *op. cit.*, I, pp. 65-66.

3. After the fall of Constantinople to the Turks in 1453, the successive subjection of the Balkans, Greece, and Albania to the Turkish yoke caused a great influx of Byzantine Rite refugees to settle in southern Italy and Sicily. It is at this point that the problem of the Byzantine Rite antimission being used by the Latin Rite clergy begins to make itself felt.

The main difficulty seems to have been that some of these Greek Rite settlers were judged by the local Latin Rite ecclesiastical authorities, sometimes justly and sometimes unjustly, as being of "schismatic tendencies". We would do well to remember the remark of Attwater:

"From before 1600 the Byzantines were subject to the local (Latin Rite) Ordinaries, who encouraged them (to put it mildly) to join the Latin Rite... To the average Western Bishop of those days, Eastern subjects were a nuisance, and at least suspect of heresy all the time. That Orientals have as much right to their "peculiarities" as Latins have to theirs did not occur to them: the popes, indeed, seem to have been the only ones who never lost sight of this." ¹⁰

Nevertheless, it remains true that some of these Byzantine refugees having accepted the jurisdiction of the Pope of Rome under the duress of otherwise being refused asylum, still cast longing glances in the direction of the Patriarch of Constantinople. ¹¹ They sometimes hedged about making a formal profession of faith in the terms set down by Rome, refused to accept the Chrism consecrated by Latin Ordinaries ¹² obtaining their own from Bishops in the East not in formal union with Rome,

⁹ It is difficult to ascertain exactly how much of the Greek Rite remained after the Normans and before the new influx of immigration.

¹⁰ *Ibidem*.

¹¹ Cfr. FORTESCUE, *op. cit.*, p. 137, where he remarks concerning the Greeks in Venice: "It is not difficult to understand this. The colony (of Greeks) was being constantly reinforced by new arrivals from the East; these brought with them the ideas of their homes. Then, surrounded by the Venetian Latins, the exiled Greeks all the more clung to their own nationality; of this nationality the Patriarch of Constantinople, whether he be a Uniate or not, is always the great representative."

¹² Cfr. FORTESCUE, *op. cit.*, p. 110, perhaps this was because they preferred the fragrant Sacred Myron (Chrism) proper to their Rite while that of the Latins seemed to be plain olive oil (the balsam added to Latin Chrism at its consecration usually does not give the penetrating fragrance of the 50 or 60 spices of the Byzantine Myron). We may note in passing, for the information of our Oriental

their clergy went to the Greek Orthodox to be ordained, etc.¹³ In Fact, when the Risorgimento unilaterally abolished the Pope's sovereignty over the Papal States, etc., the majority of the Greeks who had by this time settled in Venice, Ancona and Naples took advantage of this opportunity and broke their communion with Rome.¹⁴ Without going into the questions of the ecclesiology and morality involved, we wish simply to point out here the real or imagined ambiguous position of some of the Byzantine settlers apropos their loyalty for the Apostolic See of Rome and their actual practices in this regard.

We have seen above¹⁵ that the antimimension is considered as a kind of celebret and participation in the apostolic succession of the Bishop who consecrated it; to use it is a type of *Communicatio in Sacris*. Father Cyril Korolevskij puts it succinctly, in speaking of this problem which was to leave its traces in the Pian-Benedictan Code of Canon Law :

"The *Codex Iuris Canonici* (can. 823) forbids Priests of the western rites to celebrate on an antimimension, while it is licit for any oriental Priest to celebrate on the Latin Rite portable altar stone (*petra sacra*). This prohibition is a survival from the XVI century, when there were many Greeks and Albanians in Italy, many times without fixed abode and of a Catholic faith which was either not secure or altogether doubtful; celebrating on their antimensia was consequently considered as a communion in sacred things (*Communicatio in Divinis*) with heretics, and therefore forbidden."¹⁶

brethren, that since 1970, the Latin Church may add, as they do, other aromatic substances in preparing the material of the Sacred Chrism 'oleo et aromatibus, seu materia odifera'. Cfr. *Ordo Benedicendi Oleum Catechumenorum et Infirmorum et Conficiendi Chrisma*, promulgated by the S. Congregation for Divine Worship, December 3, 1970. Cfr. above, p. 66, note 47.

¹³ Cfr. FORTESCUE, *op. cit.*, pp. 110, 120, 177, *passim*.

¹⁴ *Ibidem*, pp. 135-145.

¹⁵ p. 58.

¹⁶ KOROLEVSKIJ, EI, *op. cit.*, p. 498: "Il *Codex Iuris Canonici* (can. 823) vieta ai sacerdoti dei riti occidentali di celebrare sull'antimensio, mentre invece è lecito a qualsiasi sacerdote orientale di celebrare sulla pietra sacra dei Latini. Questo divieto è una sopravvivenza del sec. XVI, quando si trovavano in Italia numerosi Greci o Albanesi, spesse volte senza dimora fissa e di fede cattolica non sicura o del tutto dubbia; la celebrazione su loro antimensi era pertanto considerata come una comunione nelle cose sacre (*communicatio in divinis*) con eretici, e perciò proibita."

There were antimensia in circulation in southern Italy which had been consecrated by Bishops pertaining to the jurisdiction of the Patriarch of Constantinople and therefore not in official communion with the Pope of Rome.¹⁷ It was not long before the Roman Pontiffs took cognizance of this situation, since it was an important matter, in the documents which they issued concerning their Byzantine Rite subjects in Italy.

4. The first official Papal document which mentions the antimension seems to be that of Pope Clement VIII (Ippolito Aldobrandini – reigned 1592–1605) who on August 31, 1595 issued the Instruction *Sanctissimus*, in which he says :

“If the Greeks wish to accept portable altars consecrated by Latin Bishops, it would be well ; if they do not wish to do so, their ‘Thrones’¹⁸ may be tolerated as well as their custom¹⁹ of placing these ‘Thrones’ upon (consecrated) stone altars when they celebrate. They should use Corporals²⁰ like the Latins, unless they use their ‘Thrones’ also as Corporals.”²¹

5. The next time that we hear of this specific canonical problem is more than a century later in the Constitution *Etsi Pastoralis*, promulgated May 26, 1742, by the great canonist–Pope Benedict XIV (Prospero Lambertini, reigned 1740–1758) who, without citing his source, uses almost verbatim the words of Pope Clement VIII, while adding some new directives :

“XVII. If the Greeks wish to accept portable altars consecrated by Latin Bishops, it would be well ; if they do not wish to do so, the placing of their antimensia,²² or thrones, on stone altars when they celebrate, may be tolerated.

¹⁷ Cfr. SCIAMBRA, *op. cit.*, pp. 97–98.

¹⁸ Cfr. above, pp. 24–25, 39, 126.

¹⁹ Which seems to have scandalized the Latins at the Council of Florence (1439–1445) when the Greeks used their antimensia on the Latin consecrated altars. Cfr. S. SYROPOULOS, *vera Historia Unionis Non Vera* (ed. Greyghnton), pars XI, cap. 4, p. 318 ; and GILL, *Council of Florence*, p. 82.

²⁰ For antimension used as Corporal, cfr. above, pp. 110–124.

²¹ Directed to the Italo–Greek–Albanians ; CIC Fontes, I, no. 179, 2, p. 344 : “Si Graeci velint accipere altaria portatilia ab Episcopis Latinis consecrata, bene erit ; sin minus, tolerantur eorum throni, sive throni super Altaria lapidea ponendi cum celebrant. Corporalia uti Latini habeant, nisi thronis etiam pro corporalibus utantur.”

²² This use of the word *antimensia*, a minor change from the text of Clement VIII, seems to be the first instance in a Papal document.

XVIII. They should use Corporals like the Latins, unless they use their thrones also as Corporals.

XIX. It is not lawful for a Latin Priest celebrating in the Latin Rite in churches of the Greek Catholics, if he lacks his own portable altar stone, to celebrate the Sacrifice of the Mass on the antimensia, or thrones, of the Greeks.

XX. Every Priest must celebrate with a chalice of gold, or only silver or at least tin (pewter?), using a Throne or Corporal of linen,²³ white and clean, and an altar covered with clean altar-cloths or with decently prepared ornamental covering."²⁴

Thus, it is in the Constitution of Benedict XIV that we find the first prohibition emanating from a Roman Pontiff and therefore constituting Canon Law for those whom it concerns,²⁵ for Latin Priests to celebrate in Byzantine Rite churches using the Byzantine antimension. The question here is of unconsecrated fixed altars, or rather "stable altars" ("quasi-fixed"),²⁶ i.e. tables or altar-like structures of wood, masonry, or stone, which are not consecrated themselves, but rather have, in the Latin Rite, a consecrated tablet of stone (the *petra sacra*, portable altar stone) placed upon them or in a recess let into the surface of the mensa, under the altar cloths, or in the Byzantine Rite, the consecrated cloth antimension furnished with relics, placed under the altar

²³ Whether or not the antimension must be of linen (cfr. above, pp. 33-37), or only the Corporal is problematical; AMANIEU, *op. cit.*, col. 588 says categorically, in summarizing this Constitution of Benedict XIV: "Enfin, aucun prêtre ne pouvait célébrer sans ces antimensens ou un corporal, et l'antimense, comme le corporal, devait être de lin."

²⁴ Directed to the Italo-Greek-Albanians; CIC Fontes, I, no. 328, VI, De Sacramento Eucharistiae et Missae Sacrificio, nn. 16-20, p. 744:

"XVII. Si Graeci velint accipere Altaria portatilia ab Epsicopis Latinis consecrata, bene erit; sin minus, tolerantur eorum antimensia, sive Throni, super Altaria lapidea ponendi, cum celebrant.

"XIX. Latinis Presbyteris Latino ritu in Graecorum Catholicorum Ecclesiis celebrantibus, si careant proprio Altari portatili lapideo, super Antimensiis, seu Thronis Graecorum Sacrum facere non licet.

"XX. Unusquisque Sacerdos in aureo, vel argenteo solum, aut saltem stanneo Calice sacrificet, habens Thronos, seu Corporale de lino, candidum, et nitidum, et Altare mundis vestimentis opertum, vel decenti paratu ornatum."

²⁵ Cfr. AMLETO GIOVANNI Cardinal CICOGNANI, *Canon Law* (authorized English version by Joseph O'Hara and Francis Brennan), Philadelphia: The Dolphin Press, 1934, p. 735.

²⁶ Cfr. above, p. 104, n. 4, p. 148, n. 4.

cloths or on top of the altar cloths.²⁷ This prohibition, as we will see, was repeated for the Italo-Greek-Albanian parts of southern Italy (even though wide particular concessions were made for the Byzantine-Slavonic Rite territories in what is now Poland and the U.S.S.R. in the Constitution *Imposito Nobis* (March 29, 1751) and in the Encyclical Letter *Allatae Sunt* (July 26, 1755) of the same Roman Pontiff Benedict XIV,^{27a} and became the basis for Canon 823, § 2 of the Pian-Benedictan Code of Canon Law.²⁸ The Supreme Pontiff explains the reasons for this legislation in his Constitution *Imposito Nobis*, which is almost entirely concerned with the inter-ritual use of the Byzantine antimension and Latin portable altar stone :

"5. It was never the mind of the Latin Church that the rites of the Greeks be destroyed but rather instead that they should always be preserved insofar as is possible, and their observance was urged upon the Greek Faithful ; Never was the celebration of Mass by the Greek Catholics upon their antimensia disapproved, but rather was this practice expressly declared as permitted, and this not only in the Orient²⁹ but also among the Italo-Greeks, as may be seen both from the Instruction³⁰ edited by our Predecessor of happy memory, Pope Clement VIII, as well as Our own Constitution *Etsi Pastoralis...*".

"6. However, in those regions where the Italo-Greeks now are, Latins also frequently live and in the same locale there are churches of both Rites so that, without any difficulty, and without serious inconvenience, Priests of each Rite can use their own churches. Thus there is no plausible reason for permitting Latin Priests in these parts to celebrate Mass, contrary to the constant discipline of the Latin Church,³¹ without consecrated

²⁷ Cfr. above, pp. 116 ff.

^{27a} Cfr. below, pp. 158 ff.

²⁸ Cfr. footnote 4 of Can. 823, 2. Together with a Response from the Holy Office of June 7, 1726, CIC Fontes, IV, no. 786, p. 65 (or *Collectanea S. Congregationis de Propaganda Fide*, Rome : Tipografia Poliglotta Vaticana, 1893, no. 827, p. 306) : "S.C.S. Officii, 7 iunii 1726 - Se sia lecito ai sacerdoti latini di celebrare secondo il loro rito, ma senza l'altare portatile di pietra nelle chiese ed altari dei greci uniti, che sono di tela consagrada (sic) dal vescovo greco con unzioni e con reliquie, mentre dai greci si celebra liberamente nelle chiese ed altari di pietra dei latini. R. Non licere."

²⁹ I.e. in Byzantine territories outside of Italy and Sicily.

³⁰ Instruction *Sanctissimus* cited above, p. 153.

³¹ This remains problematical because from time immemorial, the Popes of Rome have celebrated the Holy Sacrifice of the Mass upon a *wooden* altar, the High

stone altar tablets using instead the antimensia of the Greeks ; We forbade this practice in our above-cited Constitution, 6, no. 19." ³²

Pope Benedict XIV goes on to explain that this situation apropos the use of the antimension by Latin Priests is not verified where Latins live in predominantly Byzantine territories, and under this entirely different set of circumstances, the problem of the antimension was resolved in an altogether different manner. But this belongs to the material of our next section.

II. IN BYZANTINE RITE TERRITORIES

The lands figuring in the history of the problem of the antimension in territories of the Byzantine Rite were mostly in Eastern Europe and what is now the U.S.S.R., amongst Poles, Ukrainians, Byelorussians, ³³ and Russians (and even Slovaks and Hungarians), all of whom were grouped indifferently by the Latin ecclesiastical documents of the time under the name "Ruthenians" (Latin *Ruteni* or *Rutheni*). ³⁴

or Papal Altar of the Patriarchal Archbasilica of St. John Lateran, "Mater et Caput Omnium Ecclesiarum" ; this altar is a wooden table supposedly dating from the time of St. Peter but nevertheless very ancient. At present, it is encased in marble but the wooden upper surface has been left exposed as well as part of the front, and the Pope celebrates directly upon (using the customary altar cloths and corporal, naturally) this wooden table top. Cfr. photograph in Appendix II, p. 314.

³² CIC Fontes, II, no. 410, §§ 5 & 6 :

" 5. Quum vero numquam Ecclesiae Latinae mens fuerit, ut Graecorum Ritus destrueret, quin potius eorum semper conservationis, quantum fas esset, nec non eorumdem apud Graecos Fideles observantiae prosperexit ; numquam proinde Missarum celebrationem, quae super huiusmodi Antimensiis a Graecis Catholicis fit, improbabit ; sed eam, et quidem non in partibus Orientis dumtaxat, verum etiam inter Italo-Graecos, permitti expresse declaravit ; ut videre licet tum in Institutione (sic) per fel. rec. Praedecessorem nostrum Clementem Papam VIII edita, tum in nostra Constitutione, quae incipit : *Etsi Pastoralis*, Bullari nostri tom. I, Constit. 57, § 6, num. 17.

"6. Quum vero in iis Regionibus, in quibus Italo-Graeci sunt, Latini quoque frequentes habitent, atque ibidem tam unius, quam alterius Ritus Ecclesiae adsint, ita ut absque ullo impedimento, et sine grave incommodo unusquisque Presbyter proprii Ritus Ecclesiam adire valeat ; nulla sane causa est, ob quam Latinis earum partium Presbyteris permitti debeat, contra constantem Ecclesiae Latinae disciplinam, sine Sacrata Altaris Lapidea Tabula Missas celebrare, easque

1. There had been a constant interest of Latin Rite missionaries in these parts working for the restoration of official communion with the Roman See among the Byzantine Orthodox and serving the Latin Rite communities of faithful. With the "Union of Brest-Litovsk" (Lithuania), the Metropolitanate of Kiev and five eparchies (dioceses) entered into official communion with the Apostolic See of Rome, and successive acts of union brought considerable numbers of Byzantine-slavonic Rite clergy and faithful into the jurisdiction of the Roman Church. The fact of having Latin Rite priests and especially missionaries living in predominantly Byzantine Rite ambients brought up anew, albeit with the interritual situation reversed (i.e. a minority of Latins among a majority of Byzantines, instead of vice-versa as among the Italo-Greek-Albanians), the problem of the Byzantine antimension as used by Latin Rite Priests for the celebration of the Holy Sacrifice of the Mass.

2. Pope Benedict XIV reviews this situation³⁵ in his above-mentioned Constitution of March 29, 1751, *Imposito Nobis*, and notes the difficulties encountered by Latin Priests in transporting or importing Latin altar stones and the danger of breakage of the same; if they adhere strictly to the current discipline of the Latin Church regarding the prohibition to celebrate on the Byzantine antimension, they will either have to go long periods without celebrating Holy Mass or be constrained not to leave those territories where they can easily find churches of the Latin Rite, and in the latter case there will be communities of Latin Rite faithful distant from churches of their own rite who will lack the Sacraments of the Latin Rite for periods of long duration, even years. The Pontiff has heard of pious Latin Rite Priests who in these circumstances have not hesitated to celebrate the Holy Sacrifice of the Mass on Byzantine antimensia. To ease the consciences of all involved, and to further the cause

super Graecorum Antimensis offerre; quod ipsis proinde in citata nostra Constitutione vetitum fuit, eadem § 6, nom. 19."

³³ The inhabitants of Bjelorussia, sometimes called "White Russians"; this terminology has become ambiguous because of political connotations: those Russians who oppose the Bolsheviks are sometimes called "White Russians" in opposition to the "Red Russians" (Bolsheviks).

³⁴ For this term and the ecclesiastical history of these peoples, who were at various time subject to diverse political hegemonies, cfr. AMMAN, *op. cit.*, passim; ATTWATER, *op. cit.*, I, pp. 72-101, 120-125, II, pp. 45-80; *Oriente Catolico*, *op. cit.*, pp. 289-357.

³⁵ CIC Fontes, II, No. 409, §§ 1-8, pp. 307-308.

of union by showing the value of the Greek Rite antimensia and by encouraging the inter-ritual use of both these antimensia and Latin portable altar stones, Pope Benedict XIV, having taken counsel with various officials of the Roman Dicasteria, and having taken note of a similar concession of Pope Clement VIII,³⁶ solemnly decrees that, notwithstanding any other contrary laws or ordinances, all Latin Rite missionaries and other Priests now or in the future living for some time in "Polish Russia" may celebrate the Latin Mass in Ruthenian Catholic churches of the Byzantine Rite using their antimensia, if these Latin Priests do not have Latin altar stones available. They are bound always to celebrate according to the Latin Rite, however, and the prohibitions enjoined by Pope Clement VIII and Pope Benedict XIV in their former decrees³⁷ concerning the use of antimensia by Latin Priests among the Italo-Greek-Albanians remain in full force.³⁸

3. On July 26, 1755, Pope Benedict XIV addressed an Encyclical Letter, *Allatae Sunt*, to Latin Rite Priests sent to the East, in which he reiterates his legislation of *Impositio Nobis*, noting the difficulties this time in "White Russia" (Bjelorussia), allowing Latin Rite Priests to

³⁶ A request by the Bishop of Vilna to the Holy Office and approved by Clement VIII in 1652, granting inter-ritual use, in case of necessity, or even by reason of devotion, between the Latins and the Ruthenians in communion with Rome, in regard to altars (antimensia are not specifically mentioned), chalices, and vestments as long as no scandal (?) arises and with permission of the competent ecclesiastical Superiors and the Rectors of the respective churches involved. The text is quoted in full in § 7, p. 310, of *Imposito Nobis*.

³⁷ Instruction *Sanctissimus* and Constitution *Imposito Nobis*.

³⁸ CIC Fontes, II, no. 409, 8, p. 310: "8. Nos igitur, praemissae necessitatis intuitu, atque etiam huiusmodi Decreti consideratione adducti, praesentium litterarum tenore, atque ex certa scientia, et Apostolicae auctoritatis plenitudine, salvis praefati Clementis VIII, nostrisque super Ritibus Italo-Gaecorum editis Constitutionibus, et Ordinationibus, non modo relatum superius Decretum approbamus, et confirmamus; verum etiam praefatis omnibus Missionariis, aliisque Sacerdotibus Latinis in tota Russia Polonica nunc et pro tempore commorantibus, ut ipsi, et eorum quilibet, in Ecclesiis Ruthenorum Unitorum, deficientibus Lapideis Altarium Tabulis rite consecratis, super Sacris eorundem Ruthenorum Antimensiis Missarum Sacrificia celebrare, atque etiam, ut supra dictum est, in huiusmodi celebratione eorundem Calicibus stanneis uti libere, et licite possint, et valeant, concedimus, et indulgemus. Non obstantibus quibusvis Apostolicis, seu Generalium, aut Provincialium, vel Synodali Conciliorum contrariis Constitutionibus, et Ordinationibus, sive Locorum, Personarum, aut Ordinum Statutis, Ritibus, Usibus, et Consuetudinibus etiam immemorabilibus, caeterisque in contrarium facientibus quibuscumque."

celebrate in Ruthenian churches lacking consecrated fixed altars upon Byzantine Antimensia.³⁹

In regard to these Papal documents, Father Amanieu says :

“These are the only general concession which were accorded (to Latin Rite Priests) to celebrate on Byzantine antimensia. In other cases and in different territories from these, the Latin Priest may not celebrate upon those antimensia which take the place of consecrated altar stones.”⁴⁰

³⁹ CIC Fontes, II, no. 434, 37, pp. 471-472 : “536. Haec ad Graecos pertinent, qui celebraturi in Latinas Ecclesias recipiuntur. Verum, ut eo clarius ostendatur, nullam exinde sequi Ritus permixtionem ab Ecclesiae Legibus proscriptam, non abs re erit verba facere de Latinis quoque, qui ad Sacrificium Missae offerendum, et Divina Officia persolvenda in Graecorum Ecclesiis, ex iusta aliqua causa admittuntur. Quod quidem non modo propositam sententiam confirmabit, sed etiam plurimum conferet ad demonstrandum, quam necessaria sit mutua inter Catholicos, licet diversi Ritus, animorum coniunctio ac benevolentia. In Russia Alba Rutheni Catholici, quos Unitos vocant, plures habent Ecclesiae, paucas vero Latini, et quod magis est, longe dissitas a pagis Latinorum qui inter Ruthenos versantur. Latini quandoque diutius Sacrificio Latinae Missae carebant, eo quod suis negotiis detenti, nequibant tam longum inter aggredi, ut ad Latinas Ecclesias se conferrent. Neque Latini Presbyteri facile poterant ad paucas illas Latinorum Ecclesias, quae in Russia Alba reperiuntur, accedere, ut Missam celebrarent, propterea quod Ecclesiae ipsae ab illorum domicilio nimis longo intervallo seiungerentur. Itaque, ne Latini Missa Latino Ritu celebrata tamdiu carerent, unum illud supererat, ut Latini Sacerdotes, in Latinorum commodum, Latinas Missas in Ruthenis Ecclesiis celebrarent. Verum hac ipsa in re, ea occurrebat difficultas, quod Altaria Graecorum sacro Lapide carent, cum ipsi celebrent super Antimensiis, quae sunt Lintea quaedam ab Episcopo consecrata, quorum angulis Sanctorum Reliquiae includuntur; quamobrem Latini Sacerdotes Lapidem secum deferre cogebantur, haud levi intercedente incommodo, ac discrimine, ne in itinere frangeretur. His omnibus incommodis tandem opportunum remedium, opitulante Deo, inventum, adhibitumque fuit. Siquidem, consentientibus etiam ipsis Ruthenis, indultum fuit Latinis Presbyteris, ut Missam Latino Ritu celebrarent in Ruthenis Ecclesiis, et super illorum Antimensiis : idque eo vel expeditius visum est, quod Rutheni Sacerdotes, accedentes quandoque ad Latinas Ecclesias Missam inibi celebraturi, super nostris sacris Lapidibus Sacrificium conficiebant. Id omne cognosci potest ex Constitutione nostra : *Imposito Nobis*, quae quadragesima tertia est, Bullarii nostri, tom. III.”

⁴⁰ AMANIEU, *op. cit.*, col. 589 : “Ce sont là les seules concessions générales qui aient été accordés de célébrer sur les antimenses des grecs. Dans les autres cas et les pays différents, le prêtre latin ne peut pas célébrer sur les antimenses tenant lieu de pierre sacrée.”

CHAPTER TWO

THE LAW OF THE PIAN-BENEDICTAN CODE

1. The situation among the Latin Rite Priests living among the Italo-Greek-Albanians outlined above¹ together with a decree² from the Holy Office of June 7, 1726 reiterating the same prohibitions, became the basis for Canon 823, § 2, of the *Codex Iuris Canonici*, prepared in the pontificate of Pope S. Pius X and completed and promulgated on May 27, 1917 by Pope Benedict XV. The canon in its entirety is:

"Canon 823. 1. It is not lawful to celebrate Mass in churches belonging to heretics or schismatics, even if they had been properly consecrated or blessed in the past."³

2. If there is no altar of his own rite, a Priest may celebrate on a consecrated altar of another Catholic rite, following his own rite in the celebration of Holy Mass, but, however, not on a Byzantine antimimension.⁴

¹ pp. 149 ff.

² Cfr. above, p. 155, note 28 for text.

³ Cfr. IGNATIUS J. SZAL, *The Communication of Catholics with Schismatics*, Washington, D.C.: The Catholic University of America Press (Canon Law Studies no. 264), 1948, pp. 74-81. This legislation has been greatly modified by the Vatican II Conciliar *Decree on the Catholic Churches of the Eastern Rite*, November 21, 1964, nos. 24-29, but especially no. 28: "Further, given the same principles, common participation by Catholics with their Eastern separated brethren in sacred functions, things and places is allowed for a just cause." (N.C.W.C. translation) - *Decretum de Ecclesiis Orientalibus Catholicis*, "28. Item, positis iisdem principiis, communicatio in sacris functionibus, rebus, et locis inter catholicos et fratres seiunctos orientales iusta de causa permittitur." Paragraph 28 treats of extra-sacramental communicatio in sacris, i.e. sharing of the same altar but not intercommunion in the same celebration of the Eucharist, as a footnote to the same paragraph explains.

⁴ For Latin text of can. 823, § 2, cfr. above, p. 147. It is interesting to note that the phrase "non autem super Graecorum antimensiis" was not included in the text of the canon as originally proposed in 1914; cfr. *Schema Codicis Iuris*

3. No one may celebrate on a Papal Altar ⁵ unless he has an Apostolic Indult (i.e. special permission from the Holy See).

This canon was inserted in the Third Book, *De Rebus* (concerning Sacred Things), First Part, *De Sacramentis* (concerning the Sacraments), Third Title, *De Sanctissima Eucharistiae* (concerning the Sacred Eucharist), Chapter 1, *De Sacrosanctae Missae Sacrificio* (The Holy Sacrifice of the Mass), Article 1, *De Tempore et Loco Missae Celebrandae* (concerning the time and place for the celebration of the Mass).

2. It should be noted that even though it is not specified, this canon applies only to Latin Rite Priests ⁶ and not to Priests of other Oriental Rites which do not use the antimension. ⁷ Although the Pian-Benedictine *Code of Canon Law* is universal law for the Roman Catholic Church, in its first canon, ⁸ the Oriental Catholics were exempted from

Canonici, Rome: Typis Polyglottis Vaticanis, 1914, Liber III De Rebus, p. 39, canon 98: "1. Non licet Missam celebrari in templo haereticorum vel schismaticorum, etsi olim valide consecrato aut benedicto." (this is identical with the canon as finally promulgated in CIC). "2. Sacerdos potest ritu proprio celebrare in altare alterius ritus nisi adest altare proprii ritus." (in the actual CIC, can. 823: "2. Deficiente altari proprii ritus, sacerdoti fas est ritu proprio celebrare in altari consecrato alius ritus catholici, non autem super Graecorum antimensiis.") "3. In altaribus papalibus nemo celebret sine apostolico indulto." (identical with CIC).

⁵ Cfr. GODLEY, *op. cit.*, pp. 173-174: "A papal altar is so called either because it was consecrated by the Pope or because he said Mass on it or because he directly granted this special distinction to it... The main papal altars are the following: the principal altars of St. John Lateran, of St. Peter (Vatican), of St. Paul Outside the Walls, and of St. Mary Major in Rome, the High Altar of the Basilica of St. Francis of Assisi, and the altar sent to King John V (1706-1750) in Lisbon, Portugal." In recent years, this permission has been given more frequently, e.g. to Bishops who accompany a pilgrimage of their faithful to Rome. Cfr. *motu proprio Peculiare Ius* of Pope Paul VI, February 8, 1955, AAS 58 (1966), pp. 119-122.

⁶ I.e. Bishops and Priests (unless they enjoy some special indult or privilege) of the Roman Rite, the Ambrosian (Milanese) Rite, the Mozarabic (Toledo) Rite, the Rite of Braga, Portugal, the Rite of Lyons, and the various Monastic Rites, e.g. Dominican, Carmelite, Carthusian, Cistercian, Premonstratensian (Norbertines).

⁷ I.e., Bishops and Priests of the Coptic, Ethiopian, Malankarese, Maronite, Syrian, Armenian, Chaldean and Malabarese Rites.

⁸ "Can. I. Licet in Codice iuris canonici Ecclesiae quoque Orientalis disciplina saepe referatur, ipse tamen unam respicit Latinam Ecclesiam, neque

its application except 1) when they are specifically mentioned; or 2) when the laws involve matters of Faith or refer to or interpret the natural or positive Divine Law.⁹ Canon 823, 2, clearly does not specifically mention Priests of the Oriental Rites, nor does it involve matters of Faith or Divine Law.¹⁰

3. In regard to the binding force of this prohibition, it is considered to be grave,¹¹ but the present author believes that necessity or serious inconvenience would excuse from its observance if a Latin Rite Priest (e.g. a missionary) had to choose between using an antimimension without permission, or celebrating the Holy Sacrifice of the Mass without any consecrated altar at all contrary to the constant tradition of the Church,¹²

Orientalium obligat, nisi de iis agatur, quae ex ipsa rei natura etiam Orientalem afficiunt." For a detailed exposition of this canon, cfr. CICOGNANI, *op. cit.*, pp. 446-462.

⁹ Cfr. JOHN A. ABBO and JAMES D. HANNAN, *The Sacred Canons* (2 vols., second revised ed.), St. Louis, Mo.: B. Herder Book Co., 1960, I, pp. 3-5; CICOGNANI, *op. cit.*, p. 455.

¹⁰ ABBO-HANNON, *op. cit.*, I, p. 822; CICOGNANI, *op. cit.*, pp. 455-462 (where Canon 823 is not cited among the canons of the CIC which affect Orientals).

¹¹ ABBO-HANNON, *loc. cit.*; AMANIEU, *op. cit.*, col. 589: "Cette défense a toujours été considérée comme grave, et même de nos jours les moralistes."; FELIX M. CAPPELLO, *Tractatus Canonico-Moralis de Sacramentis iuxta Codicem Iuris Canonici* (3 vols.), Torino: Marietti editori, 1921, I, no. 766, p. 627: "Sub gravi prohibetur sacerdos ritus latini celebrare super antimensuris" (Graecorum); MATHAEUS CONTE, A. CORONATA, *Institutiones Iuris Canonici, De Sacramentis*, (2nd ed.), Rome: Marietti editori, 1951, I, no. 256, p. 230.

¹² Cfr. above, pp. 30 ff. below, p. 164 (at end of note), however, we must digress at this point to mention an apparent exception that because of cases of extreme necessity the Sacred Congregation for the Propagation of the Faith has allowed its missionaries to use broken altar stones, or ones whose relics had been lost, and had therefore lost, at least juridically speaking, their consecration. The first time this seems to have been granted was for missionaries in Tonkin, to whom, because their altars had been the special targets of the persecution that they were at that time undergoing, received this indult on May 14, 1681 (cfr. *Collectanea S.C. de Propaganda Fide*, no. 825, p. 305). The most recent time that it has been granted is in the 1961-1970 Decennial Faculties of the same Sacred Congregation (Protocol Number 2150/60): "5. Permittendi ut iusta de causa Missa celebrari possit, super altari portatili, ... etiamsi altare sit fractum vel sine Reliquiis Sanctorum...". For a detailed commentary of this faculty, cfr. IGNATIUS TĨNG PONG LEE, *Facultates Apostolicae S.C. De Prop. Fide et S.C. Consistorialis*, Roma: Commentarium pro Religiosis, 1962, pp. 120-125. Some authors hold that this authorizes the missionary priest to celebrate on any piece of stone whatever since they opine that the exsecrated portable altar stone is no

when it is necessary to celebrate Mass. I base this opinion on two facts:

1) Pope Benedict XIV, whose decrees *Etsi Pastoralis*,¹³ *Imposito Nobis*,¹⁴

different from any other stone. Seeing in this an extreme example of the S.C. de Prop. Fide's eschewment of the Byzantine antimension, MANUEL AYALA, LOPES, "Ara y Antimension, en torno al Derecho de la Sagrada Congregación de Ritos de 12 de marzo de 1947", *Revista Española de Derecho Canónico*, IV (1949), p. 243, says: "La Sagrada Congregación de Propaganda Fide, a pesar de las ventajas de índole personal que en ello pudiera haber, siempre mantuvo esta línea de conducta, denegando el uso del antimensio oriental a los misioneros latinos en sus correrías apostólicas, aunque hizo concesiones sobre la materia, animada de maternal benignidad.

En las Facultades Generales otorgadas a los Ordinarios de Misiones, que recientemente fueron redactad y transmitidas en 1 de enero de 1941, tenemos el ejemplo claro y patente.

Entre las que conciernen a los sacramentos y a la parte ritual, existe la señalada con el número 4... "Permittendi ut Missa celebrari possit in casu necessitatis super altari portatili, etiam sine ministro, et sub dio... etiam si altare sit fractum vel sine reliquiis Sanctorum..."

Cierto es que la facultad concede la dispensa, *debitis cautelis adhibitis*, y sólo en caso de necesidad, en que, de lo contrario, habría que abstenerse de decir misa, habida cuenta que no es meramente personal, sino concedida en atención al pueblo cristiano.

Aun acentúan más lo extraordinario del caso algunos intérpretes afirmando que tal concesión equivale en fin de cuentas a autorizar la celebración sobre una simple piedra cualquiera.

Porque, según buena teoría rubriquista, el ara quebrantada perdió toda su significación litúrgica y no le queda más que un remoto recuerdo de lo que antes fuera, en la piadosa estimación de los fieles."

XAVIER PAVENTI, "Quaestiones de Iure Missionali", *Ephemerides Iuris Canonici*, III (1947), p. 244 says, in the same vein: "Qua facultate permittebatur tandem aliquando celebrari Missae super simplici lapide, nam altare fractum sine reliquiis Sanctorum nullo modo differt a communi lapide et quamcumque significationem amisit." For the injunction of celebrating only on a consecrated altar, its grave obligation, and excusing causes, cfr. DUFFY, *op. cit.*, pp. 44-45; GODLEY, *op. cit.*, pp. 23-27, 135-136.

However, the new *Missale Romanum ex decreto Sacrosancti Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum*, editio typica, Rome: Typis Polyglottis Vaticanis, 1970, obviates this whole difficulty for the Latin Rite by stating that "when celebrating outside a sacred place, especially when done *per modum actus* (occasionally), the Eucharist may be celebrated upon any convenient table, always using altar cloths and corporal." p. 76, no. 260. It does not clear up the problem of *habitually* celebrating without a consecrated altar or relics. Cfr. below, pp. 225 ff. for the Latin text and further discussion of this problem.

¹³ Cfr. above, pp. 153-154, 157-158.

¹⁴ Cfr. above, pp. 155-158.

and *Allatae Sunt*,¹⁵ are cited in the footnotes to Canon 823, § 2, himself noted that in cases of necessity, or when they or their charges would have to go for a long time without the Latin Mass, pious Priests did not hesitate to use Byzantine antimensia without permission when they lacked altars of their own rite; he seems to approve of their conduct as he uses it as a motive for his Constitution *Imposito Nobis*; ¹⁶ 2) as we shall see shortly, the Holy See has often derogated, both by means of special indults granted to individual Priests and Bishops, and by means of faculties granted to particular territories or even universal faculties, from the law embodied in this particular canon.

4. However, we cannot agree with Father Victor Pospishil's opinion:

"The prohibition of can. 823, § 2, for Latin Rite priests to celebrate over an *antimension* of the Byzantine (Greek) Rite, is by contrary practice of the Holy See to be considered abolished."¹⁷

Father Pospishil goes on to cite the indults given to individual Priests and to military chaplains by the Holy See and through membership in certain pious societies.¹⁸

These indults and faculties are privileges given as special permissions to act contrary to the general law of the Code, and as such do not abrogate the law itself.¹⁹

¹⁵ Cfr. above, p. 155, 158.

¹⁶ Cfr. above, p. 155, 157-158.

¹⁷ VICTOR POSPISHIL, *Inter-ritual Canon Law Problems in the United States and Canada*, Chesapeake City, Maryland: St. Basil's (sic), 1955, pp. 75-76.

¹⁸ E.g. "Catholic Near East Welfare Association." Cfr. below, pp. 355-357.

¹⁹ Thus, in speaking of the Latin *antimension*, A. BETTA, "De concessione antimensii missionaris latinis", *Ephemerides Liturgicae*, vol. 62 (second part, 1948), p. 382, says: "The Latin *antimension* is permitted in imitation of the Greek *antimension*, borrowing from it the name and even to some degree its use; properly speaking, however, the *antimension* of the Greeks is prohibited and remains prohibited." "Antimentium latinum ad instar antimensii graecorum conceditur, nomen et aliquomodo etiam usum eius usurpans; proprio tamen loquendo, *antimension* graecorum prohibitum est et prohibitum manet." And in the same vein, COSMAS SARTORI, *Iuris Missionarii Elementa* (editio altera), Roma: Libreria S. Antonio, 1951, p. 97: "This linen cloth is not to be in any way confused with the *antimensions* of the Greeks, on which a Priest of the Latin Rite is forbidden to celebrate (Can. 823, § 2) and which prohibition re-confundendum est cum Graecorum antimensiiis, in quibus sacerdos ritus latini celebrare nequeunt (can. 823, § 2), quae prohibitio manet: differt enim ab iis forma et benedictione." Cfr. also GODLEY, *op. cit.*, p. 172, and HENRY, *op. cit.*, where they note that the special indult granted to the Catholic Near East Welfare Association does not abrogate canon 823, § 2.

CHAPTER THREE

AFTER THE PIAN-BENEDICTAN CODE OF CANON LAW

Although the prohibition of Canon 823, § 2 for Latin Rite priests to celebrate the Holy Sacrifice of the Mass on the Byzantine antimimension has never been revoked, dispensations from this law have been granted and have become less and less rare.

The Sacred Congregation for the Oriental Churches has given apostolic indults to various individual Priests and Bishops¹ of the Latin Rite allowing them to celebrate Mass on the Byzantine antimimension, instead of the Latin portable altar stone, not only in churches of the Oriental Rite but even

¹ TING PONG LEE, *op. cit.*, p. 139 remarks: "Nonnumquam, etsi raro, indultum fuit latinis sacerdotibus celebrare super Orientalia Antimensia. Recentiori tempore aliqui latini ritus sacerdotis hoc privilegio iure utebantur ex concessione Sacrae Congregationis pro Ecclesia Orientalia 'ob praeclara merita erga Ecclesias Orientales' (textus Rescripti). Casus vero huiusmodi extraordinariae concessionis sporadicos esse nemo est qui ignoret; immo eiusdem elargitio valde coarcta fuit sub Pio XII, etsi in praesentiarum mitior agendi ratio observatur." "*Sometimes, though rarely, an indult was granted for Latin Rite Priests to celebrate upon Oriental Antimensia. More recently, a Latin Rite Priest could obtain this privilege by a concession from the Sacred Congregation for the Oriental Churches 'because of outstanding efforts for the Oriental Churches' (text of the Rescript). That the incidence for this extraordinary concession is sporadic is well known; it was even more restricted under Pius XII, even though today a less strict course of action has been taken*" (commenting on Faculty no. 6 of the 1961-1970 Decennial Faculties of the S.C.P.F.). At least to authors insinuate disapproval of the fact that the Sacred Congregation for the Oriental Churches acted contrary to the Code of Canon Law: AYALA LOPEZ, *op. cit.*, p. 244: "La S. Congregación pro Ecclesia Orientali exterioriza un nuevo criterio de benignidad, concediendo frecuentemente autorización a los sacerdotes latinos para celebrar la santa misa sobre el antimensio oriental. No es nuestro ánimo el formular juicios menos respetuosos aludiendo a esta disposición, pues se trata de norma y conducta de un Dicasterio Romano, en materia de su propia competencia."

"because of their special merit in regard to the Oriental Churches, ² the personal privilege of using, in the celebration of Mass, the (Byzantine) antimimension, instead of the Latin portable altar stone, not only in churches of the Oriental Rite, but even outside of these, whenever there would be some inconvenience in using the Latin portable altar, during a voyage as long as they observe the Latin Rite in its integrity in all other particulars, and place a Corporal on top of the antimimension." ³

The same faculty as granted to Latin Rite Bishops adds the clause:

"The same faculty, by the present letters, is conceded to one or two Priests, who in the same circumstances accompany His Excellency, the Bishop N.N." ⁴

The same Sacred Congregation, on January 26, 1928, granted this privilege to the members (and those who would in the future be enrolled) of the Catholic Near East Welfare Association (C.N.E.W.A.), an association dedicated to prayer and charitable assistance in behalf of the Oriental Churches and the needy of the Near East ; this seems to be the first time that a general indult in this matter was given to a relatively large group of

"The Sacred Congregation for the Oriental Churches shows a new criterion of benignity, conceding frequently authorization for Latin Rite Priests to celebrate Holy Mass on the Oriental antimimension. It is not our intention to form a somewhat disrespectful judgement concerning this practice, since we are treating of the norms and conduct of a Roman Decasterium regarding matters of its proper competency." And PAVENTI, *op. cit.*, p. 250: "Quoad antimensium orientale notandum est quod hisce temporibus ipsa S.C. pro Ecclesia Orientali non raro concedit sacerdotibus latinis facultatem celebrandi sacrum super antimensio orientali contra prescriptionem canonis supra citati (can. 823, 2). De hac questione nullum iudicium proferimus cum agatur de praxi introducto a competenti dicasterio romano." *"In regard to the Oriental antimimension, it may be noted that at the present the Sacred Congregation for the Oriental Churches not rarely concedes to Latin Rite Priests the faculty to celebrate on the Oriental antimimension contrary to the prescriptions of the above cited canon (can. 823, 2). In regard to this question we put forth no judgement because we are treating here of a practice introduced by a competent Roman Dicasterium."*

² In just what this "special merit" consists, is not specified ; most likely it is special interest in, or work or charitable assistance in behalf of Oriental Christians.

³ Cfr. below, Appendix I, p. 300, for facsimile of indult in behalf of a Latin Rite priest.

⁴ Cfr. below, Appendix I, p. 301, for facsimile of indult in behalf of a Latin Rite Bishop.

persons instead of to single individuals.⁵ Many diocesan and religious Priests of the United States and Canada have enrolled themselves in the C.N.E.W.A. in order to avail themselves of the privilege of the portable altar using the Byzantine antimimension. The antimimension itself they have obtained either from the Sacred Congregation for the Oriental Churches, some Byzantine Rite Bishop, or from the C.N.E.W.A.

During the Second World War (1939-1945), the Holy See granted to Military Chaplains the privilege of using for the celebration of Holy Mass, instead of the Latin Rite portable altar stone, "a veil which had enclosed, and well fastened, authentic relics."⁶ Given the fact that the antimimension was still a rather exotic artifact in the West, it could, with a sewn-on eilēton or lining of red silk,⁷ upon superficial examination seem to be a "veil" (similar to a Chalice Veil) with relics enclosed in it. Notice that no mention is made of the blessing or consecration of this object, which seems odd, given the venerable tradition of celebrating only on a consecrated altar. Perhaps the idea of celebrating upon a portable altar which was not made of stone was so unheard of that no thought was given to its consecration or blessing.

The present author traced, in the archives of the Sacred Congregation of Rites, some correspondence which will be of interest in the present discussion. The late Cardinal (then Archbishop) Francis J. Spellman, Archbishop of the Archdiocese of New York, in his capacity of Military Vicar for the Armed Forces of the United States of America, requested for the military chaplains under his jurisdiction, for the duration of the war the same privilege to substitute the antimimension for the Latin Rite portable altar stone as had been conceded by the Holy See to the military chaplains of Great Britain. This request was passed on to the Sacred Congregation for the Oriental Churches by the Apostolic Delegate of the United States, which Congregation in turn referred it, in a report⁸ dated December 18, 1942, to the Secretariat of State. The Secretariat of State turned the matter over, in a letter⁹ dated February 24, 1943, to the judgment of the Sacred Congregation of Rites. In this letter, it is noted in regard to the privilege of using the antimimension instead of the portable

⁵ Cfr. GODLEY, *op. cit.*, p. 172; HENRY, *op. cit.*, p. 72.

⁶ Cfr. below, p. 170.

⁷ Cfr. above, p. 84 ff. The Latin Chalice Veil resembles the Byzantine Aër.

⁸ Sacred Congregation for the Oriental Churches, Protocol Number 1413/42.

⁹ Secretariate of State of the Vatican, Protocol Number 1043/43. Cfr. below, Appendix I, pp. 298-299, for facsimile for original Italian.

altar stone supposed to have been granted to the British military chaplains:

"This last affirmation is not exact ; to the British Military Vicar, in fact, was granted only — as I had the honor to communicate to Your Eminence in letter N. 7830/42 of November 3, 1942 — the faculty to permit the military chaplains to substitute, for the purpose of altars used in the field, instead of the portable altar stone, a veil having enclosed and well fastened, authentic Sacred Relics. I leave it to Your Eminence to judge whether or not it is advisable to grant the identical faculty also to His Excellency the Military Vicar of the Armed Forces of the United States, and ask to be advised of its eventual concession."

This faculty was granted on February 26, 1943 and communicated in a response ¹⁰ dated on the same day to Cardinal Spellman, in the terms of "a privilege for Military Chaplains to use for the celebration of Mass, instead of a portable altar stone, a veil having enclosed relics authenticated by a Bishop." With the clause "all other things must be observed which are required in the celebration of Holy Mass."

¹⁰ Sacred Congregation of Rites, Protocol Number 2628/43 :

"Beatissime Pater,

R.P.D. Franciscus J. Spellman Archiepiscopus Neo Eboracensis et Ordinarius Castrensis pro America Septentrionali ad pedes Sanctitatis Vestrae pro-volutus privilegium implorat pro cappellanis castrensibus utendi loco altaris portatilis in celebratione Missae, velo cum inclusis Reliquiis ab Episcopo recognitis.

Ordinariatus Militaris Americae Septentrionalis.

Sanctissimus Dominus Noster Pius Papa XII preces Excellentissimi Ordinarii Militaris Americae Septentrionalis ab infrascripto Cardinali Sacrae Rituum Congregationis Praefecto relatas permanenter excipiens, benigne annuere pro gratia iuxta preces dignatus est, servatis de cetero servandis in celebratione Missae. Contrariis non obstantibus quibuscumque.

Die 26 Februarii 1943.

Carolus Card. Salotti
S.R.C. Praefectus"

"Most Holy Father,

Most Reverend Francis J. Spellman, Archbishop of New York and Military Ordinary for North America, prostrate at the feet of your Holiness, asks for Military Chaplains the privilege of using for the celebration of the Mass, instead of a portable altar (stone) a veil containing relics authenticated by a Bishop.

To the Military Ordinariate of North America :

Our Most Holy Lord Pope Pius XII having heard the request of His Excellency the Military Ordinary of North America which was related to him by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, graciously deigns

Father Thomas J. Welsh, commenting on this privilege, in his book *The Use of the Portable Altar*, says:

"Many chaplains availed themselves of this privilege by using a Greek antimensium. This practice is certainly within the limits of the faculty, and indeed reflects the most practical solution, but if any bishop would authenticate some relics and these would be safely inserted in a veil, a chaplain could certainly say Mass on such a veil. The wording of the faculty makes this evident beyond doubt."¹¹

In the 1967 edition of Cardinal Spellman's *Vademecum for the Priests Serving the Military Vicariate of the United States of America*, the Military Chaplains are given the faculty, even in time of peace:

"To use, for a just cause, instead of an altar stone the Greek or Latin Antimensium with due observance of liturgical prescriptions regarding altar cloths and the corporal."¹²

The Motu-Proprio of Pope Paul VI, *Pastorale Munus*, of November 30, 1963, gave to all Local Ordinaries of the Universal Church (of all Rites, Western and Eastern), the faculty to grant, for a just and serious reason, to all Priests subject to them, who enjoy the faculty of the portable altar, the faculty of substituting for the portable altar stone the Byzantine or the Latin forms of the antimensation.¹³

At this juncture, we have reached a point where the history of the use of the Byzantine antimensation fuses with that of the newly instituted Latin antimensation, and these two will be considered together in the

to grant this request as presented, as long as all other things are properly observed which are necessary for the celebration of Mass. All other prescriptions to the contrary notwithstanding.

February 26, 1943.

Charles Cardinal Salotti
Prefect of the Sacred
Congregation of Rites"

¹¹ WELSH, *op. cit.*, p. 94.

¹² FRANCIS Cardinal SPELLMAN, *Vademecum for the Priests Serving the Military Vicariate of the United States of America*, New York: The Military Ordinariate (30 East 51st Street, N.Y., N.Y. 10022), p. 1967, faculty 8, p. 15.

¹³ *Pastorale Munus*, part. I, faculty no. 9. Cfr. below, pp. 212-213, for text.

next section.¹⁴ We would like to remark, as we pointed out above,¹⁵ that unfortunately these various indults and faculties leave intact, for the Latin Rite Priest who has not received special permission from the competent ecclesiastical Superior, the prohibition of canon 823, § 2 against celebrating the Holy Sacrifice of the Mass on a Byzantine antimimension. It is to be hoped that the revision of the Code of Canon Law for the Latin Church, presently being worked upon, will rectify this unfortunate situation.

¹⁴ Cfr. below, pp. 175-182.

¹⁵ p. 165.

SECTION II

THE LATIN RITE ANTIMENSIUM

The *antimensium latinum* had its inchoative beginnings in the first part of the second quarter of the XX century and saw its final development in the latter years of the same period ; it is thus a new canonical institute, post-Code, and the documentation concerning it, while far more precise, is relatively scarce when compared to the more than a millenium of history and legislation regarding the Byzantine antimension. Nevertheless, in a short time the Latin antimension has come into widespread use as a substitute for the Latin portable altar stone.

CHAPTER ONE

THE ORIGIN OF THE LATIN RITE ANTIMENSIONIUM

Although the exact origin of the antimensium Latinum is unknown, there can be no doubt that it found its inspiration in the highly useful Byzantine antimension. ¹

1. Oddly enough, the Latin Rite antimension, like its Byzantine counterpart, seems to have been born amid the turmoil of religious persecution, this time in Mexico. Priests were the special target, and it could be dangerously compromising to be found with any of the accoutrements necessary for the celebration of the Holy Sacrifice of the Mass or the administration of the Sacraments, such as altar stones, Mass wine, hosts (altar breads), chalices, vestments, etc. The persecution became particularly atrocious during the years 1926 to 1928, when many Priests and Religious were killed, and to facilitate the apostolate of the Mexican clergy, the Sacred Congregation of the Council, on December 23, 1927, granted to the local Ordinaries in Mexico certain extraordinary faculties among which were :

“The faculty to celebrate, in case of extraordinary necessity, and also to allow others (the Priests subject to them) to celebrate, for the purpose of consecrating the Sacred Eucharist to administer to the sick and dying, wearing as vestments at least a blessed stole and surplice, if this can be conveniently done, and in place of an altar using a small blessed linen cloth which cannot be re-converted to non-religious use, before a Cross, and if they can be had, two candles, observing the ritual prescriptions at least in substance.” ²

¹ Cfr. AYALA LOPEZ, *op. cit.*, p. 246 ; A. GUTIERREZ, “De Linteo Benedicto Loco Altaris Portatilis pro Missionariis”, *Commentarium pro Religiosis et Missionariis*, 34 (1955), p. 288 ; TING PONG LEE, *op. cit.*, p. 140.

² Facultas celebrandi, in casibus extraordinariae necessitatis, et etiam permittendi ut alii celebrent, ad Sacras Species parandas infirmis et moribundis

These small pieces of blessed linen cloth excited no suspicion, as no doubt they could be concealed as handkerchiefs or ordinary table napkins (serviettes), and were, by this extraordinary disposition of the Holy See, adequate and useful substitutes for the consecrated altar stone. It is to be noted that nothing is mentioned as to the inclusion of Relics, since these would have been detected by the persecutors, and no special form was given as to their blessing.³

We cannot establish a definite relationship between these blessed linen cloths used by the Mexican clergy instead of portable altar stones and the above mentioned⁴ "veils" furnished with Relics granted to military chaplains during World War II. Father Ignatius Ting Pong Lee, in his brief treatment of the history of the *antimensium latinum*, while mentioning the Mexican faculties of 1927, calls the liturgical objects used by the military chaplains "a linen cloth" and not a "veil" (as in the military faculties mentioned above):

"With the outbreak of the War (W.W. II) began a profound change, although by way of exception, in the discipline of the Code of Canon Law concerning altars. Pope Pius XII granted to military chaplains, under specified conditions and observing certain formalities, the faculty of offering the Holy Sacrifice of the Mass on a kind of linen cloth which took the place of the portable altar stone."⁵

administrandas, adhibitis saltem stola et superpelliceo benedictis, si id convenienter fieri possit et loco altaris utendi panniculis lineis benedictis ad alios profanos usus non convetendi, ante Crucem, et, si haberi possunt, duas candelas, observatis ritibus saltem in substantialibus." as in MATTHAUS Conte A CORONATA, *Interpretatio Authentica Codicis Iuris Canonici et circa ipsum Sanctae Sedis Iurisprudentia 1916-1940*, Rome: Marietti editori, 1940, p. 185. This was communicated directly to the Mexican Ordinaries, and secretly because of the persecution, and for this reason was never printed officially in any official acts or documents of the Holy See, and therefore the primary sources are lacking. For other secondary sources, cfr. C.L. Digest, II, p. 88 and Can. 845; CORONATA, *De Sacramentis*, *op. cit.*, no. 256, footnote 6, p. 230.

³ In similar circumstances, AYALA LOPEZ, *op. cit.*, p. 244 and PAVENTI, *op. cit.*, p. 250, suggest the formulae found in the *Rituale Romano*, tit. VIII, cap. 21: "Benedictio mapparum seu tobalearum" (usual blessing for altar cloths) or cap. 22 "Benedictio pallae et corporalis" (used for blessing the pall and corporal). Perhaps no special form was mentioned because of fear of lack of proper liturgical books and texts. Cfr. below, pp. 197-198.

⁴ Cfr. above, pp. 169-171.

⁵ TING PONG LEE, *op. cit.*, p. 139: "Immani flagrante bello incipit, exceptionalis quidem via, profunda disciplinae Codicis innovatio quoad altaria. Pius XII

2. The next time that we hear of the *antimensium latinum* is in a decree ⁶ obtained March 12, 1947, from the Sacred Congregation of Rites by the Sacred Congregation for the Propagation of the Faith for its mission territories. This latter Sacred Congregation communicated to all the Ordinaries in mission countries the faculty to grant to their Priests to use instead of a portable altar stone a cloth made of linen or hemp, blessed by a Bishop using a specially prescribed formula of blessing, ⁷ and having sewn into one of its right hand corners sacred Relics authenticated by the Bishop. The faculty had attached to it the following limitations, obliging in conscience: ⁸ it was to be used only 1) in places where there were insufficient roads and means of transportation; 2) where there was no church or oratory either public or private (and furnished with a consecrated altar stone); 3) when it was very inconvenient to carry about or have at hand a portable altar stone; 4) all other rubrical prescriptions concerning altars were to be observed, especially those concerning the requirement of using altar cloths and a corporal. ⁹

3. It was at this point that the essential form of the *antimensium latinum* became crystalized: as a linen or hemp cloth blessed by a Bishop and containing in the right hand corner, ^{9a} authenticated Relics; ¹⁰ from this point onwards, only the circumstances of its use change slightly as to particulars.

indulsit capellanis militiae addictis ut in quibusdam adiunctis et quibusdam etiam servatis conditionibus, Missae sacrificium offerre valerent super quoddam linteum quod locum petrae sacrae teneret." He calls the 1947 S.C.P.F. Faculty "the same privilege" ("idem privelegium"). L. BUIJS, *Facultates Ordinariorum et Legatorum Sanctae Sedis in Missionibus necnon Facultate et Gratiae Pro America Latina et Insulis Philippinis*, Romae: Apud Aedes Universitatis Gregoriana, 1963 (henceforth cited as BUIJS, *Facultates Ordinariorum*) pp. 49-50 also terms the object used by the Military Chaplain "a linen cloth blessed by a Bishop" - "lintheum ab Episcopo benedictum".

⁶ "De speciali gratia, facta verbo cum Sanctissimo" - The text may be found in *Ephemerides Iuris Canonici*, III (1947), pp. 250-251.

⁷ The text of the formula of blessing was appended to the faculties. Cfr. below, pp. 197 ff, 302.

⁸ "Et onerata eorum conscientia".

⁹ We will examine this faculty and restrictions in their particulars below, pp. 217-218.

^{9a} Perhaps from Benedict XIV's description of Byzantine antimension with relics in corner. Cfr. above, p. 159, n. 39.

¹⁰ I.e. of Martyrs as specified in the formula of blessing, cfr. below, pp. 193-196.

4. In 1950, the identical faculty was granted to the Archbishop of Calcutta to be given to the Priests of his Archdiocese (which depends upon the Sacred Congregation for the Propagation of the Faith), under the same conditions as the 1947 faculties, and for a period of 10 years.¹¹

In 1957 Faculties for the Military Ordinariate of the United States of America still referred to a "veil":

"18. To use for the celebration of Mass, in place of the sacred stone used as a portable altar, a veil blessed by a Bishop, in which there have been placed Relics authenticated by a Bishop. This veil may be used only if there is no church or oratory available and it would be very inconvenient to carry the stone on the trip or have it always available. The rubrics are to be observed especially in reference to the altar-cloths and the corporal"¹²

However, this time, unlike the World War II faculties reported above,¹³ the "veil" must be blessed by a Bishop whereas before nothing was mentioned as to blessing. In all likelihood, this "veil" is the *antimensium latinum*,¹⁴ and the English translation retains the old terminology of "veil". In fact, the 1961 edition of the *Vademecum for the Priests serving in the Military Vicariate of the United States of America* keeps the exact wording¹⁵ of the 1957 faculties while giving as the source a decree¹⁶ from the Sacred Consistorial Congregation dated December 9, 1960, whose Latin text agrees substantially with its English translation, except that the Latin text uses the phrase "linteum ex lino vel cannabe

¹¹ Cfr. C.L. Digest, III, pp. 361-362, ad can. 822.

¹² C.L. Digest, V, pp. 313-314, ad. can. 451.

¹³ Cfr. above, pp. 169-171.

¹⁴ Unfortunately, since this was a private response, the Latin text has never been published and was unavailable at the time of the present writing.

¹⁵ FRANCIS Cardinal SPELLMAN, *Vademecum for the Priests Serving the Military Vicariate of the United States of America*, New York: The Military Ordinariate (30 East 51st Street, N.Y., N.Y. 10022), 1961, pp. 11-12.

¹⁶ Ibidem, p. 68, Protocol Number 880/57 Sacra Congregatio Consistorialis, 9 December, 1960: "4. Ut in sacrosancto Missae sacrificio celebrando loco altaris portatilis seu petra sacrae substituaturs aliquod linteum ex lino vel cannabae confectum et ab Episcopo benedictum, in quo conditae sunt Sanctorum Reliquiae ab eodem Episcopo recognitae iis tantum in casibus in quibus aut nulla ecclesia vel oratorium sive publicum sive privatum existet, et valde incommodum sit lapideum altare secum in itinere transferre aut in promptu habere. Servatis de cetero servandis iuxta Rubricas praesertim quoad tobaleas et corporale."

confectum" which is the *antimensium latinum* and has been incorrectly translated as "a veil" in the English language version of the faculties. The 1967 edition¹⁷ of the *Vademecum* has corrected this error in terminology and instead carries the faculty :

"8. To use, for a just cause, instead of an altar stone the Greek or Latin Antimension with due observance of liturgical prescriptions regarding altar cloths and the corporal."¹⁸

5. On August 8, 1959, the Sacred Consistorial Congregation made the following grant to the local Ordinaries of Latin America and the Philippine Islands in the customary *Decennial Faculties* :

"Local Ordinaries may grant to Priests subject to their jurisdiction, where sufficients roads and vehicles are lacking, the faculty of substituting, in place of the portable altar or sacred stone, a cloth made of linen or hemp and blessed by a Bishop, in which are placed Relics of Saints authenticated by the same Bishop ; the said Priest may celebrate the Holy Sacrifice of the Mass upon these only in those cases, binding in conscience, in which there is no church nor oratory, neither public nor private, and in which it would be very inconvenient to carry an altar stone with them on the journey or to have one handy. All else must be observed according to the rubrics, especially as regards the use of altar cloths and a corporal."¹⁹

These faculties are quite similar to the 1947 ones of the Sacred Congregation for the Propagation of the Faith.²⁰

¹⁷ We have placed this material here, out of its chronological sequence, for the sake of logical continuity.

¹⁸ 1967 *Vademecum* (cfr. above, p. 178, note 15), p. 15.

¹⁹ "Fac. n. 10. Ordinarii locorum sacerdotibus suae iurisdictioni obnoxiiis, ubi viarum et curruum deest copia, facultatem concedere valent sustituenti, loco altaris portatilis seu petrae sacrae, aliquod linteum ex lino vel cannabae confectum et ab Episcopo benedictum, in quo conditae sint Sanctorum Reliquiae ab eodem Episcopo recognitae, super quo iidem sacerdotes sacrosanctum Missae Sacrificium celebrare queant iis tantum in casibus, et onerata eorum conscientia, in quibus aut nulla ecclesia vel oratorium sive publicum sive privatum existet, et valde incommodum sit lapideum altare secum in itinere transferre aut in promptu habere. Servatis de cetero servandis iuxta Rubricas, praesertim quoad tobaleas et corporale." Latin text in AAS 51 (1959), p. 915 and BUIJS, *Facultates Ordinariorum*, *op. cit.*, p. 256. English translation in C.L. Digest, V, p. 175 ad can. 66.

²⁰ Cfr. DUFFY, *op. cit.*, p. 46, also above, pp. 177 ff.

6. The 1960-1970 Decennial Faculties granted by the Sacred Congregation for the Propagation of the Faith to the local Ordinaries of the mission territories subject to it, contained the same faculty; however, this time the restrictions concerning insufficient roads and vehicles and inconvenience of carrying or providing a portable altar stone have been removed,²¹ a great step forward in the history of the *antimensium latinum*.

The final stage in the history of this canonical institute, in its present-day form was reached with the *Motu Proprio* of Pope Paul VI, *Pastorale Munus*, dated November 30, 1963. This gave to all local Ordinaries²² the faculty:

"9. To grant the faculty to Priests who enjoy the indult of the privilege of the portable altar that, for a just and serious cause, they may use in place of a consecrated altar stone a Byzantine antimension or a cloth, blessed by a Bishop, in one of whose right hand corners are enclosed Relics of Holy Martyrs which have been authenticated by a Bishop, all else being observed in accordance with the rubrics, especially with regard to the use of altar cloths and a corporal."²³

Here the restrictions specified in regard to travel and inconvenience have been removed entirely; however, the faculty is to be given to those

²¹ As well as the phrase "et onerata eorum conscientia"; S.C. de Propaganda Fide Protocol no. 2150/60: "Fac. no. 6. Permittendi ut sacerdotes substituere possint altari portatili seu petrae sacrae aliquod linteum ex lino vel cannabae confectum et rite benedictum, in quo conditae sint Sanctorum Reliquiae ab aliquo Ordinari loci recognitae, super quo iidem sacerdotes sacrosanctum Missae sacrificium celebrare queant iis tantum in casibus in quibus nulla ecclesia vel nullum oratorium publicum extet, servatis de cetero servandis iuxta rubricas, praesertim quoad tobaleas et corporale." Latin text in BUIJS, *Facultates Ordinariorum*, *op. cit.*, p. XVIII; HERMES PETERS, *Facultates Quas Ordinarii et Misionarii Habere Solent Cum Brevi Commentario* (3rd ed.), Rome: Pontificium Athenaeum Antonianum, 1960, p. 13; TING PONG LEE, *op. cit.*, p. 6. English translation C.L. Digest, V, p. 177, ad can. 66.

²² The active and passive subjects of this faculty, as well as the other particulars, will be discussed below, pp. 212 ff.

²³ *Pastorale Munus*, I: "9. Concedendi facultatem sacerdotibus, indulto altaris portatilis fruentibus, ut, iusta et gravi de causa, pro petra sacra adhibere valeant Graecorum antimensium, vel linteum, ab Episcopo benedictum, in cuius angulo dextro sint reconditae reliquiae Sanctorum Martyrum, pariter ab Episcopo recognitae, servatis de cetero servandis iuxta rubricas, praesertim quoad tobaleas et corporale." Latin text in AAS 56 (1964), p. 7. English translation in FREDRICK R. McMANUS, "Ordinary Faculties of Bishops - *Pastorale Munus*", *The Jurist*, XXIV (1964), p. 100.

priests who already enjoy the privilege of celebrating on a portable altar. The only other relatively new element is that the Relics are specified in the faculty itself as those of Martyrs; in any case, as we have noted above,^{23a} the use of Martyrs' Relics had been enjoined, if not in the 1947 faculties of the Sacred Congregation for the Propagation of the Faith themselves, at least in the formula for the blessing of the *antimensium latinum* which was appended to these faculties.

7. In the present day, the *antimensium latinum* has come into widespread use, not only by missionary Priests and those on voyages, but also at home to solve the problem of an altar apt for the celebration of the Holy Sacrifice of the Mass with the Celebrant facing the congregation. The vast majority of the Catholic churches of the Roman Rite were constructed for the celebration of Mass according to the old rubrics with the Celebrant facing East (back to the people); these altars, whether consecrated fixed altars or altars "ad modum fixi" ("stable altars")²⁴ are solidly built and often massive objects and much labor and expense would be required to remove the old altar and re-order the sanctuary with a view to having the priest face the congregation. The half measure of having the priest at the south side (epistle side) of the altar for the Liturgy of the Word and then celebrating the Liturgy of the Eucharist with his back to the Faithful, has been found liturgically unsatisfying. A great many churches have used the solution of placing some sort of fitting wooden table in the midst of the sanctuary to use as an altar versus populum, leaving the original altar with its tabernacle undisturbed; this wooden table is either removed when Mass is over, to leave the sanctuary unencumbered, or it is left in place permanently and removed only when more room is needed, during cleaning and repairs of the church, etc. Instead of having a special receptacle incised into the surface of the table to receive a portable altar stone (otherwise the chalice or ciborium might tip over if placed too near or on the edge of the altar stone hidden under the altar cloths), with the added inconvenience of danger of breakage, many priests have obtained from their Ordinary (Bishop) permission to substitute for the Petra Sacra the simple and serviceable Latin or Byzantine antimensium²⁵ placed on the table-top underneath the altar

^{23a} Cfr. above, p. 177, below, pp. 193-196.

²⁴ Cfr. above, p. 105, note 4.

²⁵ Since this is not a use "extra loca sacra" but rather "intra locum sacrum", the Priest need not necessarily first enjoy the Faculty of the Portable

cloths, transforming a homely peice of furniture, such as was used by our Lord Himself, into an object consonant with the ancient tradition of the Church, a fitting place upon which to offer the august Sacrifice of the Mass. In churches being constructed *after* the introduction of the "New Liturgy", the sanctuary is furnished with a fixed consecrated stone altar apt for celebration *versus populum* and entirely in harmony with the tradition of stone altars in the Latin Church. ²⁶

Altar; however, the Ordinary's permission is still needed to substitute the antimension for the Petra Sacra since Canon 823, § 2 remains in force.

²⁶ For new trends in Latin Liturgical Law in regard to fixed and moveable altars, cfr. below, pp. 225-228.

CHAPTER TWO

PRESENT CONCEPT AND TERMINOLOGY

1. There can be little doubt that the Latin Rite antimensium imitates that of the Byzantine Rite not only in name but also in concept, for like its Constantinopolitan counterpart, it is a cloth, sanctified by a Bishop, and containing relics ; however, although they share these essentials, they are dis-similar in many other (accidental) particulars, as we will see. Father Gutierrez writes :

"This Latin (blessed) cloth imitates in a certain manner the Oriental Antimension ; nevertheless the former differs substantially¹ from the latter in that it substitutes only for the portable altar because : 'all other things must be observed according to the rubrics, especially as regards the use of altar cloths and a corporal'."²

¹ This difference would seem to be accident rather than substantial since it regards merely the rubrics for the *use* of the antimension. As a matter of fact, the rescripts granting the use of the Byzantine Antimension to Latin Rite Bishops and Priests often have the same clause. Cfr. exemplars of indults in Appendix I, pp. 300-301.

² A. GUTIERREZ, "De Linteo Benedicto Loco Altaris Portatilis pro Missionariis", *Commentarium pro Religiosis et Missionariis*, 34 (1955), p. 288 : "Hoc linteam latinum quomodo imitatur antimensium orientale ; tamen substantialiter ab eo differt, quia tantum substituit petram sacram : 'servatis de cetero servandis iuxta Rubricas, praesertim quoad tabuleas et corporale'." Similarly, AYALA LOPEZ, *op. cit.*, p. 246 : "There is a fundamental difference between the Latin antimensium and the Greek antimension, to which paragraph 2 of canon 288 (sic - read canon 823) refers. Certainly it preserves great similarities with it in its external form, since from the Greek antimension were copied not a few of its particulars ; but its symbolism and constitutive blessing make them differ radically, so that in its profound signification it is something entirely distinct." - "Tiene una diferencia fundamental con el antimensio griego, a que se refiere el paragrafo 2 del canon 288. Ciertamente que conserva grandes analogias en la forma externa, ya que de el se copiaron non pocas de las particularidades de la anti-

Father Xavier Paventi intimates that there was a certain amount of polemic against this innovation in the Latin Rite :

"With the granting of this concession ³ there was introduced into the Latin liturgy an innovation against which not a few took up arms but in a mistaken cause, and now also the Latin Church has its antimensium..." ⁴

2. Apropos the terminology in regard to the Latin Rite antimensium, two names are used, one a technical term borrowed from the Greek liturgy, *antimensium latinum*, and the other a rather cumbersome description: "Linteum benedicum loco altaris portatilis."

Antimensium or *antimensium latinum* is borrowed from the Greek ἀντιμῆσιον (*antimēnsion*). ⁵ Thus Paventi says: "This type of (sacred) cloth we may with perfect right call the *antimensium latinum*." ⁶ Father

mensa ; mas el simbolismo y la benediction constituiva le hacen variar radicalmente en lo formal, como algo totalmente distinto en su alta significacion." ; COSMAS SARTORI, O.F.M., *Iuris Missionarii Elementa*, Roma : Libreria S. Antonio, 1951, p. 97 : "This cloth is not to be confused in any way with the Greek antimension, upon which Latin Rite priests are forbidden to celebrate (can. 823, 2) and which prohibition remains in force : they differ in form and blessing." "Hoc linteum nullo modo confundendum est cum Graecorum antimensiis, in quibus sacerdotes ritus Latini celebrare nequeunt (can. 823, 2), quae prohibitio manet ; differt ab iis et forma et benedictione." JOACHIM NABUCO, *Pontificalis Romani Expositio Iuridico-Practica, Functiones Pontificales Extraordinariae* (Editio secunda iuxta novam editionem Pontificalis Romani rivisa), Tournai : Desclée & Co., 1962, p. 562 intitles his section on the Blessing of the Latin antimensium : "Ritus Benedicendi Linteum Ex Lino Vel Cannabe Confectum Ad Instar Antimensii."

³ I.e. Indult to use antimensium granted to military chaplains and missionaries.

⁴ XAVERIUS PAVENTI, "Quaestiones de Iure Missionali", *Ephemerides Iuris Canonici*, 3 (1947), p. 250 : "Concessio data introducebat in liturgiam latinam aliquam innovationem contra quem non pauci insurrexerunt, sed perperam, et nunc etiam ecclesia latina habet suum antimensium..." Cfr. also AYALA LOPEZ, *op. cit.*, p. 243. DUFFY, *op. cit.*, p. 47, says : "This 'lintheum' is something quite new in the Latin Church ; the first time it is officially referred to in the Liturgical Books is in n. 525 of the 'Novus Rubricarum Codex'." ; for *Codex Rubricarum*, vid. below, p. 207, note 2.

⁵ Cfr. above, pp. 23-26.

⁶ XAVERIUS PAVENTI, *Breviarium Iuris Missionalis* (editio secunda valde auctus), Rome : Officium Libri Catholici, 1961, pp. 32-33 : "Linteum id genus optimo iure vocare possumus antimensium latinum."

Manuel Ayala Lopez opts for the form *antimensa* as more in conformity with the phonetics of the Latin language,⁷ while Father Ignatius Ting Pong Lee notes that "the name *antimensium latinum* is a foreign intrusion because this institution as such was until now utterly unknown in the Latin Church."⁸ Be this as it may, the term "latin antimensium" has unequivocally entered into the technical language of the Latin Church, and it is called such in official liturgical sources such as the *Codex Rubricarum*⁹ and the *Pontificale Romanum*,¹⁰ and in the commentaries of canonical writers such as Fathers Belluco,¹¹ Bouscaren,¹² Buijs,¹³ Cracco,¹⁴ Duffy,¹⁵ Nabuco,¹⁶ Paventi,¹⁷ and Regatillo.¹⁸

⁷ AYALA LOPEZ, *op. cit.*, p. 244: "...el cual puede llamarse *antimensa*, mas en conformidad con la fonética latina."

⁸ TING PONG LEE, *op. cit.*, p. 140, note 294: "Ex similitudine quam prefert huiusmodi linteum cum Antimensiis Graecorum, a nonnullis vocatum fuit *Antimensium Latinum*. Etsi in scopo et in confectione similitudo obvia est, nomen vere est allogenum quia institutum qua tale prorsus ignotum est in Ecclesia Latina."

⁹ I.e. Motu Proprio *Rubricarum Instructio* of Pope John XXIII, July 25, 1960, as in AAS 52 (1960), 593-740, caput XI, *De Preparatione Altaris ad Missam*, p. 685, ("canon") no. 525: "525. Altare, in quo sacrosanctum Missae Sacrificium celebrandum est, debet esse totum lapideam, rite consecratum; vel saltem habere debet tabulam lapideam, seu petram sacram, item rite consecratum, quae tam ampla sit ut hostiam et maiorem partem calicis capiat; aut etiam, ex indulto apostolico, antimensium, rite benedictum."

¹⁰ *Pontificale Romanum, Pars Secunda* (editio typica emendata), Rome: Typis Polyglottis Vaticanis, 1961, pp. 110-111, 139. In the index it is simply entitled "Benedictio antimensii"; in the title of the formula for the blessing the full name used is: "BENEDICTIO ANTIMENSII SEU LINTEI LOCO TABULAE IN CELEBRATIONE MISSAE ADHIBENDI EX APOSTOLICO INDULTO."

¹¹ BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, pp. 84-87; *Facultates Superiorum Religiosorum*, *op. cit.*, p. 62.

¹² C.L. Digest, III, pp. 361-363, ad can. 822.

¹³ BUIJS, *Facultates Ordinariorum et Legatorum*, etc., *op. cit.*, pp. 50; *Facultates Religiosorum*, *op. cit.*, p. 47.

¹⁴ AMADEO CRACCO, *Breve Corso di Missionologia* (2nd ed.), Padua: Missioni Francescane, 1964, p. 240.

¹⁵ DUFFY, *op. cit.*, pp. 46-47.

¹⁶ NABUCO, *loc. cit.*

¹⁷ PAVENTI, "Quaestiones de Iure Missionali", *loc. cit.*, *Breviarium Iuris Missionalis*, *loc. cit.*

¹⁸ EDWARD F. REGATILLO, *Ius Sacramentarium*, (4th ed.), Santander: Editorial Sal Terrae, 1964, no. 246, p. 156.

In regard to the descriptive names for the Latin antimensium, the text for its blessing in the *Pontificale Romanum* is entitled "Benedictio Antimensii seu Lintei Loco Tabulae in Celebratione Missae Adhibendi,"¹⁹ and in the text of the blessing originally approved by the Sacred Congregation of Rites on March 12, 1947, and appended to the formulae of various faculties for missionaries, etc., the title is "Benedictio Lintei loco altaris portatilis a missionalibus dumtaxat adhibendi pro celebratione Missae."²⁰ In *Pastorale Munus* it is called "lin-teum, ab Episcopo benedictum, in cuius angulo dextro sint reconditae reliquiae Sanctorum Martyrum, pariter ab Episcopo recognitae."²¹ Some other descriptive names used in Pontifical and by authors of commentaries incorporating one or the other notes of the form or use of the Latin antimensium are: sacrum lin-teum in vicem altaris portatilis,"²² "lin-teum loco altaris portatilis,"²³ "lin-teum ab episcopo benedictum,"²⁴ "lin-teum benedictum,"²⁵ etc. The defect of these descriptive names is that "lin-teum" can really refer to any of the altar cloths or linens and hence descriptive clauses, more or less long and unwieldy must be added to it. For that reason the use of the term *antimensium latinum*, although originally extraneous to the Latin tongue, is preferable as being exact and facile; further discussion must be left to the philologists and linguistic purists.

¹⁹ *Pontificale Romanum*, loc. cit., the 1952 edition of the *Rituale Romanum*, tit. IX, cap. IX, Reserved Blessing no. 21 carries the title "RITUS BENEDICENDI LINTEUM EX LINO VEL CANNABAE CONFECTUM quod ex speciali Indulto Apostolico loco petrae seu altaris portatilis in regionibus Missionum in celebratione Missae adhiberi valeat."; it is to be presumed that in the next future edition of the *Rituale Romanum* the title of this blessing (as well as the text; cfr. below, p. 203) will be revised and brought in accordance with the *Pontificale Romanum*.

²⁰ Cfr. AOFM, 71 (1952), p. 247; BUIJS, *Facultates Ordinariorum et Legatorum*, etc. op. cit., pp. 51-52; *Commentarium pro Religiosis et Missionariis*, 34 (1955), p. 290, C.L. Digest, loc. cit., *Ephemerides Liturgicae*, 62 (1948), pp. 381-384; *Il Monitore Ecclesiastico*, 73 (1948), pp. 188-189; PAVENTI, *Breviarium Iuris Missionalis*, op. cit., pp. 33-34.

²¹ *Pastorale Munus*, I, no. 9; for text cfr. above, p. 180.

²² TING PONG LEE, op. cit., p. 138.

²³ C.L. Digest, loc. cit., 1961-1970 *Decennial Faculties* of S.C. de Propaganda Fide, A., no 6, for text cfr. below, p. 217.

²⁴ *Decretum de Facultatibus et Gratiis Pro America Latina et pro Insulis Philippinis*, S. Congr. Consistorialis, August 8, 1959, (AAS, 51 (1959), pp. 915-918), no. 10 (for text, cfr. below, p. 219); BUIJS, loc. cit.

²⁵ BELLUCO, loc. cit.

CHAPTER THREE

THE OUTWARD FORM OF THE LATIN ANTIMENSIMUM

We have already noted ¹ that the Byzantine and Latin forms of the antimensium share some similarities in their external characteristics and differ in others. At this point we turn our attention to the Latin Rite antimensium in order to examine its format in regard to the *material* from which it is made, its *dimensions*, the *inclusion of relics* in it, then the formalities of its *blessing*, and finally the *use* of the *antimensium latinum*.

I. MATERIAL

1. The Latin Rite antimensium is a cloth, ² and the material prescribed for this cloth is either linen or hemp ("ex lino vel cannabe"). This prescription is included in the title of the blessing of the antimensium latinum found in the *Rituale Romanum*, ³ and is specified also in faculty number 6 of the 1961-1970 *Decennial Faculties* of the Sacred Congregation for the Propagation of the Faith, ⁴ and in faculty number 10 of the 1959-1969 *Faculties for Latin America and the Philippine Islands* granted

¹ Cfr. above, pp. 183 ff.

² The term *lintheum* used to denote the Latin antimensium, as discussed above, p. 186, is a term which may refer to any of the sacred cloths without necessarily being charged with the particular significance of it being made of linen material, (just as we use the term "table linens", in common parlance to refer to any of the cloths used at the table, even if made of silk, satin, cotton, muslin, or any other material as well as linen otherwise it would be redundant to speak of a "lintheum ex lino confectum" and incorrect to use the phrase "lintheum ex cannabe confectum").

³ Cfr. above, p. 186.

⁴ For text, cfr. below, p. 217.

by the Sacred Consistorial Congregation.⁵ The requirement that the Latin antimensium be made of linen or hemp is noted also by the authors, Fathers Belluco,⁶ Bouscaren,⁷ Buijs,⁸ Duffy,⁹ Paventi,¹⁰ and Ting Pong Lee.¹¹

2. The long-standing tradition of the Latin Church¹² has been to use linen as the material from which the corporal and altar cloths are to be made. Thus the Bolognese monk Gratian in his collection of Canon Law called the *Decretum Gratiani* (compiled between 1139 and 1159 A.D.)¹³ and assumed into the *Corpus Iuris Canonici* of the Latin Church, reports the following canon, which he attributes to Pope St. Sylvester (d. 335):

“After having consulted all authorities, we declare that no one may presume to celebrate the Sacrifice of the Mass on a silk cloth or dyed wool, but rather on a pure linen (cloth) consecrated by a Bishop, that is woven from flax brought forth from the earth; for the Body of our Lord Jesus Christ was buried in a clean linen cloth.”¹⁴

⁵ For text, cfr. below, p. 219.

⁶ BELLUCO, *Novissime Ordinariorum Locorum Facultates*, *op. cit.*, p. 85.

⁷ C.L. Digest, III, pp. 361-363, ad can. 822.

⁸ BUIJS, *Facultates Ordinariorum et Legatorum, etc.*, *op. cit.*, p. 50; *Facultates Religiosorum*, *op. cit.*, p. 48.

⁹ DUFFY, *op. cit.*, pp. 45-47.

¹⁰ PAVENTI, *Breviarium Iuris Missionalis*, *op. cit.*, p. 33.

¹¹ TING PONG LEE, *op. cit.*, p. 140.

¹² However, we have seen a similar tradition and symbolism of linen winding sheet of Christ in the Byzantine Church; cfr. above, pp. 34 ff.

¹³ Cfr. CICOGNANI, *op. cit.*, p. 275; the *Decretum Gratiani*, though enjoying great prestige in the Latin church and valuable as an historical source of tradition at least for the time at which it was compiled, remains a private and not an authentic collection. Cfr. *Ibidem*, pp. 287-288.

¹⁴ C. 46, d. 1, de cons.: “Consulto omnium constituimus ut sacrificium altaris non in serico panno aut intincto quisquam celebrare missam praesumat, sed in puro lino ab episcopo consecrato, terreno scilicet lino procreato atque contexto; sicut corpus Domini nostri Jesu Christi in sindone munda sepultum fuit.” The *Liber Pontificalis* (ed. Mommsen), tom I, p. 51, in regard to St. Sylvester carries substantially the same notice: “Hic constituit, ut sacrificium altaris non in sericum neque in pannum tinctum celebrari, nisi tantum in lineum terrenum procreatum, sicut corpus Domini nostri Jesu Christi in sindonem lineam mundum sepultus est.” the word order in the latter, “non in sericum neque in pannum tinctum”, seems to make more sense, it also adds the qualifications

This canon is almost certainly spurious and therefore we cannot with certainty speak of a IV century tradition of using linen for the cloths used for the celebration of the Mass; the most we can say is that it was probably already an old tradition by the XII century when Gratian included it in his *Decretum*.¹⁵ Up until the present time, the Holy See has always insisted that the corporal and altar cloths under normal circumstances be woven of linen and although more recently the use of hemp was permitted, other materials remained forbidden without a special Apostolic Indult.¹⁶ Although in particular cases permission to use other materials for the corporal and altar cloths was given, and then only rarely, a general indult was never given¹⁷ until the present time when in the 1961-1970 *Decennial Faculties* for missionaries under the direct jurisdiction of the Sacred Congregation for the Propagation of the Faith, we find the faculty given to Ordinaries:

"III. Permitting the use of liturgical vestments and altar cloths made from cotton, or, with the exception of the corporal, pall and purificator, from any other fitting material."¹⁸

"in sindonem lineam" which seems superfluous for the Synoptics *Matthew* 27: 59; *Mark* 16: 46; *Luke* 23: 53 use the word σινδών (sindon: "winding sheet") and *John* (19: 40) uses the word ὀθόνιον (othonion) ("linen sheet") synonymously. Cfr. also glossa s.v. *consulto* on c. 46, d. 1, de cons.

¹⁵ Cfr. MARTIMORT, *op. cit.*, p. 369; J. DESHUSSES, "Corporal", DDC, IV, colos. 607-610; H. LECLERCQ "Corporal", DACL, IIIB, cols. 2986-2987; MARTIMORT, *op. cit.*, pp. 299, 337, 369; RHIGETTI, *op. cit.*, I, pp. 532-535; ERWIN L. SADLOWSKI, *Sacred Furnishings of Churches*, Washington, D.C.: The Catholic University of America Press (Canon Law Studies no. 315), 1951, pp. 3-4, 12, 105-106, 126-127.

¹⁶ *Decreta Authentica Congr. SS. Rituum*, nn. 1287, 2600, 2737, 3387, 3455, 3868, 3995.

¹⁷ Thus the S.C. of Rites in a letter to the Bishop of Vicenza, Italy (as in *Ephemerides Liturgicae*, 56 (1942), p. 30): "This Sacred Congregation... has always refused to give a general indult, wishing to keep firm and unchanged the traditional law which does not admit of any textiles other than the aforementioned (linen and hemp)" - "Questa S. Congregazione... sempre si è ruscata di concedere un indulto generale, volendo tener ferma ed immutata la tradizionale legge che non ammette altri tessuti fuori degli accennati..."

¹⁸ S. Congregatio de Propaganda Fide Protocol Number 2150/60, *Formula Facultatum Decennialum*, A., "II. Permittendi ut adhibenatur paramenta, vestes sacrae et mappae altaris, confecto ex gossypio vel, exclusis corporalibus, pallis et purificatoriis, ex alia materia, quae deceat." For commentaries on this faculty, cfr. BUIJS, *Facultates Ordinariorum et Legatorum, etc.*, *op. cit.*, pp. 57-58; HERMES PEETERS, *Facultates Quas Ordinarii Et Missionarii Habere Solent Cum*

Thus, Fr. Ting Pong Lee seems to have logic on his side when he says apropos the material to be used for the *antimensium latinum* :

“This sacred cloth must be made from linen. The predeliction of the Latin Church for linen is ancient. However, in this specific faculty, if we prescind from a certain general reverence for tradition, it is difficult to understand the reason for the insistence on linen when this material was prescribed above all for the accessories which came into direct, or nearly so, contact with the Sacred Eucharist, especially now that even these altar cloths may be made from other fitting materials... Since now these same sacred cloths may be made from cotton (faculty II), it is not apparent why these other materials may not be used (for the Latin antimensium).”¹⁹

In other words, if even those altar cloths which come into intimate contact with the Holy Eucharist can be made from cotton, or (with the exception of the corporal, pall and purificator) from any other fitting material, why cannot the antimensium, which does not contact the Eucharist (it lies under three altar cloths and a corporal) be made from cotton or other material²⁰ which is decent and serviceable? Of course here there is room for further evolution in the comparatively short history of the legislation concerning the Latin antimensium; as a matter of fact, its blessing²¹ as inserted in the 1961 *Pontificale Romanum*, Part. II^a, other than calling it a “lintheum”²² does not refer in any way to the material from which it is made, unlike the sources referred to above,²³ thus leaving the field clear for further modification. Likewise, the faculty for the use of the *antimensium latinum* given in the *Motu Proprio Pastorale Munus*,²⁴ unlike similar faculties previously given for the missions,²⁵ calls it a “lintheum” without further specifying the material from which it is made.

Brevi Commentaria (3rd revised edition), Rome: Pontificium Athenaeum Antonianum (Biblioteca Pontificii Athenaei Antoniani n. 10), 1960, p. 63; TING PONG LEE, *op. cit.*, pp. 152-156.

¹⁹ TING PONG LEE, *op. cit.*, p. 140, N.B.: the Latin antimensium replaces only the altar stone and, unlike its Byzantine analog, is never used as a corporal or altar cloth and so does not come into contact with the Eucharist.

²⁰ E.g. some of the modern synthetic fabrics which combine the qualities of being robust, soil resistant, and insect and mildew-proof.

²¹ Cfr. below, p. 197 ff.

²² Cfr. above, p. 185, note 10, and p. 187, note 2.

²³ Cfr. pp. 187 ff.

²⁴ For text, cfr. below, p. 212.

²⁵ Cfr. above, p. 177.

3. At present, the antimensium should be made of a quality of linen or hemp which is chosen for its sturdiness²⁶ rather than its fineness (since it will be hidden and not in intimate contact with the Sacred Eucharist) and which can be easily washed when soiled. Nothing is specified as to color.

II. DIMENSIONS

1. In regard to the size and shape of the Latin antimensium nothing is prescribed. Since by custom the other altar linens and the stone altar, whether fixed or portable, are all rectangular, it is fitting that the antimensium be also rectangular, either square or oblong.²⁷ Father Joachim Nabuco thinks that the *antimensium latinum* should be square in imitation of the corporal,²⁸ but Father Ignatius Ting Pong Lee rightly remarks that nothing has been prescribed as to whether the antimensium should be oblong or square.²⁹ There are quite a number of authors who gratuitously assert that the Latin antimensium should or does have the same format as the corporal; of this opinion are Fathers Belluco,³⁰ Buijs,³¹ Duffy,³² Nabuco,³³ and Paventi.³⁴ This is unusual from the point of view that the *antimensium latinum*, unlike its Byzantine counterpart, never fulfills the functions of the corporal and must be used

²⁶ Cfr. NABUCO, *op. cit.*, p. 563. It would seem better not to have the antimensium starched, or at least not heavily so, for this may lead to difficulties in folding for carrying (for missionaries) or to eventual cracking of the material.

²⁷ Cfr. BLILEY, *op. cit.*, pp. 58, 98; SADLOWSKI, *op. cit.*, p. 126.

²⁸ NABUCO, *op. cit.*, p. 563: "Linteum confici debet quadratum ad instar corporalis et sit compactum seu solidum."

²⁹ TING PONG LEE, *op. cit.*, p. 140: "Quoad formam externam nihil refert an linteum sit rectangularare vel quadratum."

³⁰ BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, p. 85: "...antimensium latinum... constat velo linteo confecto ex lino vel cannabe, cuius amplitudo eadem esse potest ac communis corporalis."

³¹ BUIJS, *Facultates Religiosorum*, *op. cit.*, p. 48: "Potest esse quoque eiusdem formae ac magnitudinem ac corporale ordinarium."

³² DUFFY, *op. cit.*, pp. 45-46, speaking of the 1947 rescript of the S. Congregation for the Propagation of the Faith in favor of missionaries: "This cloth was about the same size as a corporal."

³³ NABUCO, *loc. cit.*

³⁴ PAVENTI, *Breviarium Iuris Missionalis*, *op. cit.*, p. 33: "Constat velo linteo confecto ex lino vel cannabe, cuius amplitudo eadem esse potest ac illa communis corporalis."

under three altar cloths and a distinct corporal.³⁵ Father Ting Pong Lee is the only author who gives a reason when he suggests that the antimensium be the same size and shape as the corporal:

“For convenience’s sake, that counsel will be found excellent which suggests that the antimensium be made of the same form and amplitude as are commonly used for the corporal, so that it may be folded up and placed in the burse together with the folded corporal.”³⁶

As a matter of fact, however, nothing is prescribed in the canons or rubrics as to the shape and size of the corporal,³⁷ although those in common use are usually white linen squares of about 20 inches (50 cm.) on each side,³⁸ when unfolded. When not in use, the corporal is folded four times (bottom $\frac{1}{3}$, top $\frac{1}{3}$, right $\frac{1}{3}$, finally left $\frac{1}{3}$)³⁹ into a square of about $3\frac{1}{3}$ inches (8.4 cm.) to a side.

2. In any case, since the antimensium is meant to substitute for the portable altar stone, we may follow canon 1198, 3 of the *Codex Iuris Canonici*⁴⁰ and canon 525 of the *Codex Rubricarum*⁴¹ which specify that:

“The portable altar stone is to be large enough so that at least the host (altar bread)⁴² and the greater part of the chalice may be placed on it.”

³⁵ Cfr. below, pp. 207 ff.

³⁶ TING PONG LEE, *loc. cit.*: “Ad commoditatem vero optimum erit consilium linteum ita conficere quoad formam et amplitudinem ut mensura coaequat corporalibus communi usu receptis, ut simul complicari possint reponique in capsula.”

³⁷ SADLOWSKI, *op. cit.*, p. 126: “Neither the rubrics nor the Decrees of the Sacred Congregation of Rites contain any prescriptions regarding the form or size of these linens.”

³⁸ Ibidem.

³⁹ Cfr. *Caeremoniale Romano-Seraphicum Ordinis Fratrum Minorum* (editio altera), Quaracchi: Tipografia S. Bonaventura, 1927, pp. 133, 154; JOSEPH WUEST, *Matters Liturgical* (9th ed. translated by Thomas W. Mullaney, rearranged and enlarged by William T. Barry), New York: Frederick Pustet Company, 1956, no. 138, L., p. 228.

⁴⁰ “Can. 1198, 3. Petra sacra sit tam ampla ut saltem hostiam et maiorem partem calicis capiat.”

⁴¹ For text, cfr. above, p. 185, note 9.

⁴² At the time that the CIC (1917) and the *Codex Rubricarum* (1960) were written, the rubrics of the Roman Rite Mass prescribed that the host lie on the corporal itself from the Offertory of the Mass until the Fraction; since that time,

Thus the size of the *petra sacra* (and therefore the antimensium) are relative to the size of the paten and chalice, with enough room left over to place a ciborium⁴³ containing particles to be consecrated when this is needed. Since the antimensium is easily folded and carried, it is fitting that the dimensions be made generous enough so that the paten, chalice and ciborium are always entirely contained in the space over it, with enough leeway left for the liturgical actions of kissing the altar, displacing the chalice to bring the ciborium near the host at the consecration, etc. If it is of the same dimensions as the corporal,⁴⁴ the celebrant will always be sure that he is celebrating over the sanctified part of the altar, that is with the corporal superimposed upon the antimensium which lies separated from it under the three altar cloths.⁴⁵

III. INCLUSION OF RELICS

We have seen⁴⁶ that the first inchoate Latin Rite antimensium did not have Relics, but that the presence of Relics was soon required. There can be not doubt that at the present time the presence of Relics in the Latin antimensium is necessary for the validity of its blessing and the liceity of its use.⁴⁷ Since the antimensium substitutes for the *petra*

the rubrics have been changed so that the host lies on the paten placed on the corporal from the Offertory until the Communion and so space must be calculated for the paten also. Cfr. *Instructio Altera Ad Exsecutionem Constitutionibus De Sacra Liturgia Recte Ordinandam* Sacred Congregation of Rites, May 4, 1967, III, 9. Text in *Notitiae*, 3 (1967), pp. 169-194, for new rubrics concerning use of paten. Also *Missale Romanum* (1970), op. cit., pp. 51, 390, 451, 457, 462, 469, 473, 474. Therefore it must be big enough to accomodate paten, larger than host.

⁴³ Cfr. BLILEY, op. cit., p. 98. On p. 99 Dom Bliley gives examples of various portable altar stones ranging in size from 14 inches square (and 2 inches thick!) to 12 × 12 inches (30 cm. × 30 cm.) but the present writer has seen a *petra sacra* measuring 5 inches square (12.5 cm. × 12.5 cm.).

⁴⁴ Although the above mentioned authors, p. 191, do not mention this as a reason.

⁴⁵ The Latin Rite antimensia distributed on request by the Vicariate of Rome, at the time of this writing, May 1968, measure 12 inches by 12 inches (30 cm. × 30 cm.); the present writer has in his possession an *antimensium latinum* originating from the Vicariate of Rome in 1964 which measures 17 ½ inches by 17 ½ inches (44 cm. × 44 cm.), which would seem to be more practical than the former. Cfr. below, p. 313.

⁴⁶ Cfr. above, p. 175 ff.

⁴⁷ Cfr. TING PONG LEE, op. cit., p. 141. However, cfr. below, pp. 225-228.

sacra, Father Ignatius Ting Pong Lee opines that "Even though this is nowhere expressly mentioned, it is appropriate to follow the same discipline as prescribed for stone altars."⁴⁸ We will have occasion to use this principle as a supplementary source of law, following the dictum of canon 20 of the *CIC* concerning analogy of law :

"Canon 20. If there is no explicit provision concerning some matter in either the general or the particular law, a norm of action is to be taken from *laws given in similar cases*, from the general principals of law applied with equity proper to Canon Law, from the manner and practice of the Roman Curia, and from the common and constant teaching of approved authors."⁴⁹

We may distinguish two elements apropos the Relics required for the antimimension : 1) the qualities of the Relics themselves, and 2) the formalities to be observed in their inclusion in the antimimension (authentication, etc.).

1. In regard to the qualities of the Relics, these portions must be from the bodies of canonized Saints and not merely of Blesseds, because the texts of the *Pontifical*, *Ritual* and other sources concerning the antimimension refer only to Relics of Saints,⁵⁰ and furthermore, this is the practice of the Latin Church with regard to fixed consecrated altars and portable altar stones.⁵¹ These Saints must be Martyrs ; this is not always mentioned in the faculties describing the antimimension,⁵² but it is required by the

⁴⁸ *Ibidem* ; cfr. also BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, p. 85 ; BUIJS, *Facultates Ordinariorum et Legatorum*, etc., *op. cit.*, p. 51 ; BUIJS, *Facultates Religiosorum*, *op. cit.*, p. 48.

⁴⁹ Can. 20. "Si certa de re desit expressum praescriptum legis sive generalis sive particularis, norma sumenda est, nisi agatur de poenis applicandis, a legibus latis in similibus ; a generalibus iuris principiiis cum aequitate canonica servatis ; a stylo et praxi Curiae Romanae ; a communi constantique sententia doctorum." English translation from CICOGNANI, *op. cit.*, p. 622 ; for interpretation of this canon, cfr. *ibidem*, pp. 622-627.

⁵⁰ *Pontificale Romanum*, *loc. cit.*, "Pontifex, postquam aliquas authenticas reliquias sanctorum Martyrum recognoverit, eas in parvo quodam sacculo includit, quod in angulo dextero lintei benedicendi assuatur ; deinde linteam benedicat, stans cum rochetto et stola alba, sine mitra dicens" : *Rituale Romanum*, tit. IX, cap. IX, n. 21 (text of rubric same as in *Pontificale Romanum*) ; the texts of faculties cited above, pp. 169-171, 176, 179, 180 ; below, pp. 212, 217, 219.

⁵¹ Cfr. BLILEY, *op. cit.*, pp. 83, 105.

⁵² Cfr. the texts of the faculties cited above, pp. 284, 286, 287 and below, pp. 349, 352. The relative faculty of *Pastorale Munus* specifies the relics of Martyr Saints : cfr. above, p. 180.

rubrics of the *Pontificale Romanum*⁵³ and the *Rituale Romanum*⁵⁴ and by the commentators.⁵⁵ However, Relics of other Saints who are not classified as Martyrs may be added to the Relics of the Martyrs.⁵⁶ Using analogy with the Latin Church's discipline regarding stone altars, Father Ting Pong Lee distinguishes, in regard to the *antimensium latinum*: "For validity a Relic of one Martyr suffices, or of one Martyr together with the Relics of Saints who are not Martyrs; for liceity, however it is required that the Relics be of at least two Martyrs."⁵⁷ These Relics must be primary Relics (or so-called First Class Relics), i.e. portions of the actual bodies⁵⁸ of the Holy Martyrs; secondary relics, that is clothing or objects used by the Martyrs, or objects touched to their bodies, do not suffice.⁵⁹

2. Regarding the *formalities* required, the Relics must be authentic (doubtfully authentic Relics may not be used)⁶⁰ and recognized as such by the Bishop or Local Ordinary who blesses the antimensium; if a Priest has been delegated⁶¹ to bless the antimensium, he must use Relics authenticated by an ecclesiastic competent to do so.⁶² Father Ting Pong Lee analyzes the formalities:

⁵³ Cfr. above, p. 194, note 50.

⁵⁴ Ibidem.

⁵⁵ Cfr. BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, p. 85; BUIJS, *Facultates Ordinariorum et Legatorum*, *etc.*, *op. cit.*, pp. 50-51; BUIJS, *Facultates Religiosorum*, *op. cit.*, p. 48; GUITERREZ, *op. cit.*, p. 298; NABUCO, *op. cit.*, p. 563; PAVENTI, *Breviarium Iuris Missionalis*, *op. cit.*, p. 33; TING PONG LEE, *loc. cit.*

⁵⁶ Cfr. GUITERREZ, *loc. cit.*; TING PONG LEE, *loc. cit.*

⁵⁷ TING PONG LEE, *loc. cit.*; cfr. also BLILEY, *op. cit.*, p. 84.

⁵⁸ Although they do not mention their reason, BELLUCO, *loc. cit.*, and BUIJS, *loc. cit.*, specify that these Relics be from the *bones* of the Martyrs ("ex ossibus"); However, any fragments of the body of the Martyr will suffice, but not the hair. Cfr. NABUCO, *op. cit.*, p. 430.

⁵⁹ Cfr. BLILEY, *loc. cit.*; he also notes, *ibidem*, p. 83 that "one or more relics of the same saint do not suffice".

⁶⁰ Cfr. BLILEY, *op. cit.*, p. 85; TING PONG LEE, *loc. cit.*

⁶¹ Cfr. below, p. 198 ff.

⁶² According to canon 1283 of the CIC, Cardinals of the Holy Roman Church, Local Ordinaries, and ecclesiastics to whom the special faculty to do so has been given by the Holy See, are competent authenticate Relics. According to a reply of the Commission for the Authentic Interpretation of the Code of Canon Law, July 17, 1933, (as in AAS 25 (1933) 345; C.L. Digest, I, p. 603 ad

"Indeed, we may distinguish two separate acts in the authentication of the Relics: 1) the judgement elicited and formed regarding the authenticity of the Relics, taking into account all the circumstances (the provenance of the Relics, whether the annexed documents are credible, whether the wax seal remains intact, whether the reliquary is unopened, etc.); 2) the externalizing, in a public fashion, of this internal judgement, by means of an authentic documents, after having closed and sealed the reliquary. The ascertainment of the authenticity of the Relics is the first act to be accomplished, and, unless I err, this is to be done always by the Bishop who blesses the antimensium, or altar, in the same process of inserting the Relics, without it being necessary to perform the second act (authentication by document and/or seal) if this has already been accomplished by another Ordinary." ⁶³

3. Once the Relics have been inspected as to authenticity and all has been found to be in order, they are separately wrapped in paper or parchment with their names ⁶⁴ distinctly indicated ⁶⁵ and, according to the rubrics of the Liturgical books, placed in a small sack or pouch attached to the right hand corner ⁶⁶ of the antimensium. The antimensium is now ready to be blessed.

can. 1283) the Vicar General is not competent to authenticate Relics unless he has a special mandate to do so from the Local Ordinary.

⁶³ TING PONG LEE, *loc. cit.*, "Sane, duplex distingui potest actus in Reliquiarum *authenticatione*: 1) iudicium sibi efformare et elicere de authenticitate Reliquiarum, perpensis omnibus circumstantiis et adiunctis (unde venerunt, an documenta fide digna sint, an sigilla integra maneant, an theca inviolata, etc.); 2) hoc iudicium *externe* patefacere modo publico, per instrumentum authenticum, postquam theca clausa et sigillo obsignata sit. Reliquias authentice *recognoscere* est primum actum complere et, ni fallor, semper ab Episcopo qui linteum, vel altare, benedicit compleri debet in ipso actu *repositionis*, quin necessario actum secundum adimplere debeat si iam ab alio Ordinario factus fuerit."

⁶⁴ If Relics are certainly authentic, and of Martyrs, they may be used for the antimensium, even if the exact names of the Saints to whom they pertain are unknown: cfr. BLILEY, *op. cit.*, p. 85.

⁶⁵ Cfr. NABUCO, *loc. cit.*

⁶⁶ Cfr. above, p. 194, note 50. TING PONG LEE, *op. cit.*, p. 142, notes that the specification of the right hand corner of the antimensium has no importance as it depends upon which way the antimensium is turned. The sack containing the relics must be firmly fastened or sewn to the antimensium but in such a fashion that they may be removed for washing the *antimensium latinum*. In fact, the antimensium has 2 right hand corners – *Upper* right hand corner and *Lower* right hand corner.

CHAPTER FOUR

THE BLESSING OF THE LATIN ANTIMENSIMUM

In reviewing the history of the *antimensium latinum*, we have noted that the first form of the antimensium, as granted to the Mexican Ordinaries¹ was a blessed cloth without Relics, and that subsequently the form granted to the military chaplains² during the Second World War was a "veil with Relics" but that nothing was required as to blessing. Authors³ opined that the obligatory blessing of the first, and the fitting though not prescribed blessing of the second, were best fulfilled using the common blessing for the corporal or altar cloths found in the *Rituale Romanum*.⁴

Today there can be no doubt as to the necessity for the blessing of the antimensium, for Canon 525 of the *Codex Rubricarum*,⁵ promulgated July 26, 1960, requires that the antimensium be properly blessed.

¹ Cfr. above, p. 175 ff.

² Cfr. above, p. 169 ff.

³ Cfr. AYALA LÓPEZ, *op. cit.*, p. 244: "Obtenida la facultad, no se señalaba bendición determinada litúrgica. Pero entiendo que en tal caso era de aplicación la consignada en el *Ritual Romano*, tit. VIII, cap. 21, *Benedictio mapparum seu tobalearum altaris*; o cap. 22, *Benedictio pallae et corporalis*." PAVENTI, "Quaestiones de Iure Missionali", *op. cit.*, p. 250, is of the same opinion, in regard to the antimensium used by military chaplains in the Second World War.

⁴ Cfr. above, p. 176, note 3. For an official translation of these prayers into English, cfr. *Collectio Rituum* (ed. Walter J. Scmitz), Milwaukee: The Bruce Publishing Co., 1964, pp. 549-551; PHILLIP T. WELLER, *The Roman Ritual* (complete edition), Milwaukee: The Bruce Publishing Co., 1964, pp. 539-541. The *Collectio Rituum* contains the blessings as they were at the time that Ayala López and Paventi wrote; *The Roman Ritual* contains the blessings with the revisions which were made in 1962. For a discussion of these blessings, cfr. SADLOWSKI, *op. cit.*, pp. 63-74, and *passim*.

⁵ For text, cfr. above, p. 185.

As to the form and text of the blessing, this had already been stabilized by the Sacred Congregation of Rites ⁶ on March 12, 1947.

I. MINISTER OF THE BLESSING

In the *Rituale Romanum*, there are contained the texts of certain consecrations and blessings which are classified as *reserved*, that is, they may be lawfully performed only by the Roman Pontiff, a Bishop, or a specially authorized Priest. ⁷

Consecrations may be performed validly only by a Bishop or a Priest enjoying a special indult to do so; ⁸ reserved blessings when imparted by an unauthorized Priest are always valid, unless this is specifically denied by the Holy See in the act of reserving the blessing, but he acts unlawfully. ⁹

1. There were a great number of blessings classified as reserved in the Roman Ritual, but, with certain exceptions, most of these reservations were removed by article 77 of the *Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy* ¹⁰ issued by the Sacred Congregation of Rites on September 26, 1964; the blessing of the Latin antimensium is one of the exceptions and remains a reserved blessing:

⁶ Cfr. C.L. Digest, III, pp. 362-363, IV, pp. 267-268; WELLER, *op. cit.*, p. 533.

⁷ Cfr. JOHN LINUS PASCHANG, *The Sacramentals According to the Code of Canon Law*, Washington, D.C.: The Catholic University of America Press, 1925, pp. 56-65; EDUARDUS F. REGATILLO, *Ius Sacramentarium* (4th ed.), Santander: Editorial "Sal Terrae", 1964, p. 946; WELLER, *op. cit.*, 393-394.

⁸ Cfr. Can. 1147 of CIC: "Can. 1147. § 1. Consecrationes nemo qui character episcopali careat, valide peragere potest, nisi vel iure vel apostolico indulto id ei permittatur.

"§ 2. Benedictiones autem impetire potest quilibet presbyter, exceptis iis qui Romano Pontifici aut Episcopis aliisve reserventur.

"§ 3. Benedictio reservata quae a presbytero detur sine necessaria licentia; illicita est, sed valida, nisi in reservatione Sedes Apostolica aliud expresserit.

"§ 4. Diaconi et lectores illas tantum valida et licite benedictiones dare possunt, quae ipsis expresse a iure permittuntur."

⁹ Cfr. Can. 1147, § 3, as in preceding note.

¹⁰ For full text and commentary, cfr. C. BRAGA, *Instructio ad Executionem Constitutionis De Sacra Liturgia Recte Ordinandam, Cum Commentario*, Rome: Edizioni Liturgiche, 1964; this edition is an excerpt from *Ephemerides Liturgicae*, vol. 78 (1964), 421-518.

"77. Blessings which have been reserved up to the present time and which are contained in the Roman Ritual, tit. IX, cap. 9, 10, 11, may be given by any Priest, with the exception of the blessing of a bell for the use of a blessed church or oratory (cap. 9, n. 11), the blessing of the first stone for the building of a church (cap. 9, n. 16), the blessing of a new church or public oratory (cap. 9, n. 17), the blessing of an antimensium (cap. 9, n. 21), the blessing of a new cemetery (cap. 9, n. 22), the papal blessings (cap. 10, n. 1-3), and the blessing and erection of the stations of the Way of the Cross (cap. 11, n. 1) inasmuch as this is reserved to the Bishop." ¹¹

2. Even before this Instruction was issued, it was certain that the sanctification of an *antimensium latinum* partook of the nature of a blessing, and was not a consecration; this was known from a) the fact that there was no unction with Sacred Chrism or other Holy Oil; ¹² b) in the new *Pontificale Romanum*, the words "sanctificare et consecrare" were deleted from the original text of the blessing, leaving only the word "benedicere;" ¹³ the title of the text of the ceremony begins with the word "Benedictio;" ¹⁴ and finally the opinions of eminent authors ¹⁵ who held that this ceremony was a blessing and not a consecration. The importance of this point is the fact that the blessing of the Latin antimensium will always be valid, unless a special disposition in this regard is made by the Holy See, as long as the special liturgical ceremony prescribed in the Liturgical books is followed, ¹⁶ even though the minister of this blessing is a Priest

¹¹ "77. Benedictiones usque adhuc reservatae, quae in Rituali Romano tit. IX, cap. 9, 10 et 11 continentur, ab omni sacerdote impertiri possunt, exceptis benedictionibus campanae ad usum ecclesiae benedictae vel oratorii (cap. 9, n. 11), primarii lapidis pro ecclesia aedificanda (cap. 9, n. 16), novae ecclesiae seu oratorii publici (cap. 9, n. 22) et exceptis benedictionibus papalibus (cap. 10, nn. 1-3), necnon benedictione et erectione stationum Viae Crucis, (cap. 11, n. 1) utpote Episcopo reservata." For commentary, cfr. BRAGA, *op. cit.*, pp. 489-490.

¹² Cfr. A. BETTA, "De concessione antimensii missionariis latinis", *Ephe-merides Liturgicae*, vol. 62 (1948), part II, p. 384: "Est oratio deprecative et quamvis adhibeatur verbum *consecrare*, tamen nulla fit consecratio seu unction"; TING PONG LEE, *op. cit.*, p. 345.

¹³ According to the principal used in the reformation of the Pontifical and Ritual of omitting these words when there was no unction with Sacred Oil, especially Chrism, prescribed. Cfr. NABUCO, *op. cit.*, p. 563.

¹⁴ Cfr. *Pontificale Romanum*, *loc. cit.*; *Rituale Romanum*, *loc. cit.*

¹⁵ Cfr. BETTA, *loc. cit.*; MONTAGUE, *loc. cit.*; TING PONG LEE, *loc. cit.*

¹⁶ Cfr. Canon 1148 of CIC: "Can. 1148. "1. In Sacramentalibus conficiendis seu administrandis accurate servantur ritus ab Ecclesia probati.

who has not been properly authorized. Thus an antimensium blessed by an unauthorized Priest through ignorance of the discipline in regard to the reservation of same, or by one who disregards the same,¹⁷ or in case of necessity, is validly blessed and may be used by anyone enjoying the faculty to do so for the celebration of the Holy Sacrifice of the Mass.¹⁸ If it is certain that the proper ceremony has been followed, there should never be any reason, on account of the lack of permission of the original minister of the blessing, to re-bless the *antimensium latinum* either absolutely or using a conditional intention.

3. Having established that fact, we now turn to the *lawful* minister of the blessing. It is certain from the words of faculty 9 of part I of the *Motu Proprio Pastorale Munus*¹⁹ that any Bishop whatsoever may lawfully bless a Latin antimensium. He need not be a Local Ordinary and may perform this blessing in any territory whatsoever.²⁰ Since this blessing is one of the ones reserved in the *Rituale Romanum* to Bishops

"§ 2. Consecrationes ac benedictiones sive constituivae sive invocativae invalidae sunt, si adhibita non fuerit formula ab Ecclesia praescripta." For commentary on this canon, cfr. PASCHANG, *op. cit.*, pp. 66-69; REGATILLO, *op. cit.*, p. 947.

¹⁷ In regard to the gravity of the obligation of not bestowing a reserved blessing without the required permission, unless there are especially aggravating extrinsic circumstances, the obligation to abstain from this action is not a serious one; cfr. IORIO, *op. cit.*, III, no. 43, p. 26. Since the blessing of the antimensium without permission is always valid, it seems that there would not be required a very grave reason to act without the delegation of the competent Superior, circumstances warranting this action for the good of the Priest and/or the faithful. We may remark here that lawfulness concerns the morality of a human action and hence regards the *person* who performs the blessing and not the object itself; an antimensium blessed without the proper permission is simply a blessed antimensium without any stigma of unlawfulness attached to it and may be used freely by those authorized to do so.

¹⁸ As for example a missionary Priest who cannot have recourse to the competent Superior who must celebrate the Holy Sacrifice of the Mass for the faithful would do better to take a linen corporal, insert authentic Relics, and bless this makeshift *antimensium latinum* rather than celebrate without any altar at all contrary to the tradition of the Church and the prescriptions of Canon Law and the Liturgical Books (cfr. especially *Codex Rubricarum*, n. 525, which specifies at least a blessed antimensium, if no consecrated fixed or portable altar stone is to be had; text above, p. 207. Per modum actus, cfr. below pp. 225-228.

¹⁹ For text, cfr. below, p. 212.

²⁰ Cfr. BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, p. 85; also PAVENTI, *Breviarium Iuris Missionalis*, *op. cit.*, p. 33.

and to Local Ordinaries,²¹ it follows that any Local Ordinary, even if he is a Priest and not a Bishop, may lawfully confer the blessing of an *antimensium latinum*. Furthermore, according to No. 42 of the 1961-1970 *Decennial Faculties*²² granted by the Sacred Congregation for the Propagation of the Faith to the Ordinaries of the territories under its jurisdiction, these same ordinaries may grant, in case of necessity, to at least a few Priests in their territories the faculty to lawfully bless Latin antimensia.²³

II. PREPARATIONS NECESSARY FOR THE BLESSING OF ANTIMENSIMUM

Unlike its Byzantine counterpart, it is nowhere required that the Latin antimensium be placed on a consecrated fixed altar to be blessed; it may be blessed in any suitable place and on any decent table or surface.²⁴

²¹ *Rituale Romanum* (1952 edition), titulus IX, caput IX "BENEDICTIONES RESERVATAE EPISCOPIS ALIASQUE ORDINARIIS, ET SACERDOTIBUS SPECIALI FACULTATE INSTRUCTIS;" the blessing of the antimensium is n. 21 under this title.

²² "42. Conferendi uni alterive i.e. paucis ex sacerdotibus in casu necessitatis facultatem consecrandi, iuxta formam in Pontificali Romano praescriptam, calices, patenas et, iuxta formulam brevior, altarium lapides, adhibitis tamen oleis ab Episcopo benedicatis.

"Pariter conferendi facultatem benedicendi linteum secundum formulam specialem in Rituali Romano contentam." For English translation, cfr. C.L. Digest, V, pp. 181-182, where Father Bouscaren also makes the remark, in note 5, p. 182: "In the context, the Latin term *lintheum* cannot mean anything else than the *antimensium*." For detailed interpretation, cfr. TING PONG LEE, *op. cit.*, pp. 344-346.

²³ Father HERMES PEETERS *ofm.*, *op. cit.*, p. 115, opines of this faculty: "Haec benedictio Ordinarius omnibus sacerdotibus concedere potest;" Father BUIJS, *Facultates Ordinariorum et Legatorum, etc.*, p. 160, restricts it to a few priests and within the territory of the Ordinary: "Potestas benedicendi linteum dari potest *paucis sacerdotibus* et tantum *in casu necessitatis*: dicitur enim in facultate 'pariter.' Sanctorum reliquiae debent esse recognitae ab aliquo Ordinario loci. In casu necessitatis etiam Vicarius Generalis aut Vicarius delegatus linteum benedicere potest. Benedictio fieri debet intra territorium Ordinarii facultatem concedenti;" Father IGNATIUS TING PONG LEE, *loc. cit.* explains that Vicar Apostolic can bestow this blessing always and everywhere, Prefects Apostolic, Superiors of Missions "sui iuris," Vicars General and Vicars Delegate only within their territories and during their tenure of office. Since "pariter" is meant only as a connective, this permission may be given to many Priests and needs no serious cause for its exercise: antimensia may be blessed and kept on hand ready for eventual necessity.

²⁴ Cfr. NABUCO, *loc. cit.*

The antimensia to be blessed are prepared with a small pouch in the right-hand corner ²⁵ ready to receive the authenticated Relics ; ²⁶ the Relics have been individually folded in parchment or paper or other suitable material with the name of the Martyr to whom they pertain clearly inscribed ²⁷ ready to be inspected and inserted into the antimensia.

On a suitable table bearing two lighted candles, ²⁸ are placed the prepared antimensia, Relics, a vessel of ordinary Holy Water ²⁹ and sprinkler, and the text of the blessing.

The Minister of the benediction vests as usual in surplice and white stole ; if he is a Bishop he does not wear the miter. ³⁰

²⁵ Cfr. text of blessing below, Appendix I, p. 302. Also NABUCO, *loc. cit.* ; as we have noted above, p. 196, note 66. Ting Pong Lee attributes scarce importance to this rubric.

²⁶ The Relics may have already been authenticated and sealed. The Vicariate of Rome, at the time of this writing, May 1968, leaves the confection of the antimensium and the authentication, wrapping, sealing, and insertion of the relics to the cloistered Augustinian Nuns of the Monastery of Santa Lucia, Via in Selci 82, Rome ; the particles of Relics are folded separately in pieces of ordinary paper, the names of the Martyrs to whom they pertain are written on the folded paper, and the paper packets (measuring when folded about $1\frac{1}{2} \times \frac{3}{4}$ inch - 0.7 cm. \times 2 cm.) are then sealed with sealing-wax bearing the imprint of the coat of arms of the Cardinal Vicar of Rome. These packets are then sewn into a pouch made by adding a small triangle of cloth (hypotenuse 2 inches, (5 cm.) long) to one corner of the cloth. One of the legs of the triangle thus formed is hemmed and then only sewn loosely on one side in order that the stitches may easily be cut to remove the Relics for washing antimensium latinum without destroying the pouch. Cfr. photograph, Appendix II, p. 313.

²⁷ The names of the Saints whose relics have been enclosed in the antimensium are to be mentioned in the prayer of blessing.

²⁸ NABUCO, *loc. cit.* ; this fitting out of respect to the Relics, but not necessary.

²⁹ I.e. not the special type of Holy Water called "Gregorian Water" used in the consecration of fixed and portable stone altars ; here the common type of Holy Water blessed with the formula of the *Ritual Romanum*, titulus IX, caput II "Ordo ad faciendam aquam benedictam," is contemplated. If this blessing is to be performed before the Assembly of the Faithful, for greater solemnity the water could be blessed as a preliminary to ceremony of blessing the antimensium.

³⁰ Cfr. the rubric preliminary to the text of the blessing in the *Pontificale Romanum*, pars II (emendata 1961), pp. 110-111.

III. THE CEREMONY OF BLESSING OF ANTIMENSIMUM

1. Father Montague remarks apropos the rite for the blessing of the Latin antimensium that "it bears no resemblance to the ceremony of the consecration of an altar stone."³¹ This is true, for the blessing of the antimensium is much shorter and simpler, using only one prayer with the sprinkling of Holy Water, and there are no unctions with Sacred Chrism as in the Latin rite consecration of fixed or portable altars, or as in the consecration of the Byzantine Antimension.³²

2. However the prayer used, which begins "Maiestatem tuam, Domine," was one of the principal prayers formerly used, from at least the XII century³³ until the revised *Pontificale Romanum* of 1961,³⁴ for the consecration of fixed stone altars in the Latin Rite.

3. The minister of the blessing inserts the Relics into the pouches prepared for them in the antimensia and closes these; then, standing, he initiates the prayers with "Adjutorium Nostrum" and "Dominus vobiscum" with their responses, says "Oremus" and then the prayer of blessing, "Maiestatem tuam, Domine." He makes the Sign of the Cross over the antimensia at the word "benedicere"³⁵ and inserts the names of the Martyrs (and other Saints, if added) whose Relics have been placed in the antimensia into the appropriate place in the prayer. After the prayer and its *Amen*, he sprinkles the antimensia with Holy Water.

³¹ G. MONTAGUE, "Use of the Antimension," *Irish Ecclesiastical Record* (5th series), 73 (1950), p. 456.

³² Cfr. BETTA, *loc. cit.*

³³ Cfr. MICHEL ANDRIEU, *Le Pontifical Romain au Moyen-Âge* (4 vols.), Città del Vaticano (Rome): Biblioteca Apostolica Vaticana (Studi e Tesi, nos. 86, 87, 88 & 89), 1938, 1940, 1940, 1941, vol. I, pp. 85, 191; vol. II, p. 437; vol. III, p. 493; vol. IV (Indices), p. 64.

³⁴ The former *Pontificale Romanum* carried this prayer as the conclusion of the consecratory preface; the newly revised *Pontificale Romanum* retains the consecratory preface but omits the prayer "Maiestatem tuam Domine" in the consecration of fixed and portable stone altars. Cfr. *Pontificale Romanum*, pars secunda, Rome: Typis Rev. Camerae Apostolicae Apud Salviuccios, 1848: De Consecratione Altaris, p. 114; De Consecratione Altaris, quae fit sine Ecclesiae dedicatione, p. 158. *Pontificale Romanum*, pars secunda (editio typica emendata), Rome: Typis Polyglottis Vaticanis, 1961: Ordo ad ecclesiam dedicandam et consecrandam, p. 42; Ordo ad altare consecrandum sine ecclesiae dedicatione, p. 71; Ordo ad altare portatile consecrandum, p. 84.

³⁵ The *Pontificale Romanum* of 1961, p. 110, omits the words "sanctificare,

4. According to canon 1148, § 2, the blessing would be invalid if the formula prescribed were not used.³⁶ Father Edward Regatillo doubts that the sprinkling with Holy Water is necessary for the validity of the blessing of sacramentals, but he admits that the common teaching of canonical authors is that this sprinkling, where required by the text, is essential for validity.³⁷ The wearing of surplice and stole are not necessary for the validity of the blessing because they do not pertain to the formula prescribed.³⁸

IV. LOSS OF BLESSING OF ANTIMENSIMUM

According to canon 1305, § 1 of the *CIC*,³⁹ sacred furnishings lose their blessing in any one of three ways: a) if they undergo such damage or change that they lose their original form and are no longer fit for and suitable for the purpose for which they were intended; b) if they are

consecrare" found in the formula of the 1952 *Rituale Romanum*, titulus IX, caput IX, n. 21, for the blessing of the antimensium; this is in accordance with the principle used in the revision of the Liturgical books according to which these words are deleted when the ceremony is not a consecration, but rather a blessing entailing no unction with Sacred Oil (especially Chrism). NABUCO, *loc. cit.*, says that these words are to be omitted if the *Rituale Romanum* is used for the text of the blessing; this does not seem to be necessary, for the present (1952) *Rituale Romanum* does not become obsolete until a new revised edition is published, which has not as yet been done. In any case, it is of no great moment.

³⁶ For text of can. 1148, § 2, cfr. above, pp. 199-200, note 16.

³⁷ REGATILLO, *op. cit.*, p. 947: "Aspersio aquae benedictae in benedictionibus quandoque praescribitur, alias non. Si praescribitur communiter docent doctores eam requiri ad valorem. Hoc tamen mihi dubium est, non enim videtur stricte pertinere ad formulam, quae intelligitur *verba*. Praeterea, Rituale post singulas benedictiones addit: 'Deinde aspergatur aqua benedicta;' quasi diceret: 'iam est facta benedictio, sed ad complementum seu integritatem eiusdem aspergatur;'"

³⁸ *Ibidem*.

³⁹ "Can. 1305. § 1. Sacra supplex benedicta aut consecrata benedictionem aut consecrationem amittit:

"1º. Si tales laesiones vel mutationes subierit ut pristinam amiserit formam, et aim ad suos usus non habeatur idonea;

"2º. Si ad usus indecoros adhibita vel publicae venditioni exposita fuerit." For a detailed explanation of this canon, cfr. PASCHANG, *op. cit.* pp. 84-85; SADLOWSKI, *op. cit.*, pp. 72-74.

used for unbecoming purposes ; ⁴⁰ c) if they are exposed for public sale. ⁴¹ The latter two instances, b) and c), are rather uncommon.

In a private reply, ⁴² the Sacred Congregation of Rites described its present practice and norms of action :

“The *antimensium Latinum* loses its function finally when, according to the common estimation, it is rendered ‘inserveable,’ as for example if it has many rents and cannot any longer be fittingly repaired : in such a case ; it is obvious that the obligation remains to salvage the Relics.” ⁴³

and in regard to the repairing of an *antimensium*, the same document states, “In the case where the *antimensium* becomes only partially torn, it may be mended by any person whatsoever.” ⁴⁴ Thus, it would be wiser to entrust the mending of the *antimensio* to skilled feminine hands, rather than have an inexperienced cleric attempt this process himself.

Furthermore, the Sacred Congregation states that the Latin *antimensium* may be washed :

“The *antimensium latinum*, without any recourse to the Bishop, may be washed, after the Relics are first removed, and then subsequently re-sewn (re-fastened) to the *antimensium*.” ⁴⁵

⁴⁰ Cfr. SADLOWSKI, *op. cit.*, p. 73 where he says : “The mere profane use of a sacred furnishing, although illicit, would not however entail execration. The purpose that is served must be something unbecoming or sordid...”

⁴¹ SADLOWSKI, *op. cit.*, p. 74, makes a distinction between public and private sale, opining that private sale of a sacred furnishing does not entail its execration.

⁴² October 20, 1967, Protocol Number 0.82/967. Cfr. below Appendix I, p. 303, where the present author, because of paucity of legislation in regard to the *antimensium latinum* asked the Sacred Congregation of Rites for clarification of some moot points.

⁴³ “4°. Lo stesso Antimensio cessa infine la sua funzione, allorché, secondo la comune estimazione, si renderà ‘inservibile’ : a causa per esempio di lacerazioni multiple e non più decorosamente riparabili : in tal caso è ovvio che rimanga l’obbligo del recupero delle reliquie.”

⁴⁴ “3°. Nel caso di lacerazione parziale, può essere da chiunque rammendato.”

⁴⁵ “2°. Il detto Antimensio, senza far ricorso al Vescovo, può essere lavato : dopo averne tolto le reliquie, che vi verranno poi ricucite.” Cfr. also NABUCO, *op. cit.*, p. 563.

CHAPTER FIVE

THE USE OF THE LATIN RITE ANTIMENSIMUM

Regarding the Latin Rite antimensium, we may distinguish in the discipline concerning its use two elements: a) the *material* element, or the legislation concerning *how* the antimensium is to be used and *where*; b) the *personal* element, or the active and passive subjects and conditions of use, i.e. *who* may grant permission to use the *antimensium latinum*, to *whom*, and the circumstances in which this permission may be lawfully exercised.

I. MATERIAL ELEMENT (HOW USED)

1. In the section entitled "Concerning the Preparation of the Altar for Mass" in the *Codex Rubricarum*,¹ we find the following canon:

"526. The altar is to be covered with three altar cloths, properly blessed, of which one is long enough so that it reaches to the floor."²

and the 1970 *Missale Romanum* now prescribes at least one altar cloth:

"260. Out of respect for the celebration of the Lord's memorial and the banquet in which the Body and Blood of the Lord are given, there should be at least one cloth on the altar. Its shape, size, and adornment should be in keeping with the structure of the altar."^{2a}

¹ "Pars tertia, XI. De praeparatione altaris ad Missam." (AAS 52 (1960), p' 685).

² "526. Altare cooperiatur tribus tobaleis, rite benedictis, quarum una ita oblonga sit ut, as latera, usque ad terram pertingat." *Ibidem*.

^{2a} Official English translation from *The Roman Missal: the Sacramentary*, Collegeville, Minnesota: The Liturgical Press, 1970, p. 40. Original text from

and the latest revisions of the liturgical books still require a corporal.³ There can be no doubt, therefore, that the liturgical discipline⁴ of the Latin church requires on all altars for the celebration of the Holy Sacrifice of the Mass at least one altar cloth and a corporal. The blessing of these furnishings is no longer reserved⁵ and may be performed by any Priest.

The Latin Rite antimensium, although imitating in concept and external form the essentials of its Byzantine antecedent, is meant to replace only the altar stone (*petra sacra*) itself, is not conceived of as a fully equipped altar or even church in miniature, as is the Greek antimension,⁶ and therefore must always, in ordinary circumstances and according to present discipline, be used with the counterments described above, viz. an altar cloth and a corporal.⁷ This is almost always expressed in the general⁸ or particular⁹ indult granting permission for the use of the antimensium, by adding the prescription: "All else must be observed according to the rubrics, especially as regards the altar cloths and corporal."¹⁰ Regatillo considers that there is a grave obligation to use at least one altar cloth and a corporal for the celebration of the Eucharist;¹¹ in any case, the mind of the Church as explicitly

Missale Romanum (1970), *Instituto Generalis*, V. De Ornatu Altaris, p. 77: "268. Ob reverentiam erga celebrationem memorialis Domini et erga convivium in quo Corpus et Sanguis Domini praebentur, super altare saltem una tobale ponatur, quae ad formam, mensuram, et ornatum quod attinet cum ipsius altaris structura conveniat."

³ Cfr. below, p. 225, number 260. The use of the corporal is also mentioned in the new *Missale Romanum* (1970) on pp. 39, n. 49; 50, n. 100; 51, nn. 102, 103; 53, n. 120; 55, n. 138; 63, n. 202; 64, nn. 205, 206; 66, n. 221, 72, n. 247c; 390, nn. 17, 19; 391, n. 21; 452, n. 92; 458, n. 105; 462, n. 113; 469, n. 121; 481, n. 13; 482, nn. 14, 16; 486, n. 31.

⁴ For a detailed study of these requirements, cfr. GODLEY, *op. cit.*, pp. 147-148; SADLOWSKI, *op. cit.*, pp. 104-107, 126-128 and *passim*.

⁵ Cfr. above, p. 198 ff.

⁶ Cfr. above, p. 105 ff.

⁷ Cfr. BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, p. 86; NABUCO, *op. cit.*, p. 563, specifying *linen* or *hemp*. altar cloths because under certain conditions these may be replaced by other materials and the corporals may be made from cotton; cfr. TING PONG LEE, *op. cit.*, pp. 152-156.

⁸ Cfr. below, p. 212 ff.

⁹ Cfr. below, p. 222 ff.

¹⁰ "Servatis de cetero servandis iuxta Rubricas, praesertim quoad tobaleas et corporale."

¹¹ REGATILLO, *op. cit.*, pp. 106-107, 157; the original reason for the mul-

expressed in the grants of the use of the antimensium is that in the Latin Rite it be used with (under) the proper amount of altar cloths and a corporal.¹² Father Joachim Nabuco specifies that when the *antimensium latinum* is used, the Relics should be toward the anterior part of the *mensa*;¹³ Father Ignatius Ting Pong Lee directs, and seemingly with more logic, that the antimensium be used with the Relics in the upper right-hand corner, i.e. towards the posterior part of the table used as an altar, lest the small protuberance caused by the thickness of the Relic pouch and its contents interfere with the sacred vessels.¹⁴ This protuberance is usually so slight that it is difficult to imagine that under an altar cloth and a corporal it would even be noticed, let alone interfere with the sacred vessels; in any case it is of scarce importance.

2. In regard to the circumstances in which the antimensium is used a substitute for the *petra sacra*, it would be well to keep in mind an Instruction regarding private oratories and portable altars etc. issued by the Sacred Congregation for the Sacraments on October 1, 1949, and directed to Local Ordinaries, containing the following directions:

"(II), 7. The place where a portable altar is set up must be appropriate and decent, or fitting and honorable, lest because of its unworthy and unbecoming character grave injury and irreverence redound to the divine mysteries.

"An *appropriate place* demands security and space, so that the Mass can be offered safely and conveniently without any danger of profanation or of the spilling of the Precious Blood from the chalice; a *decent place* refers to the quality of the place, that is, it demands that the Mass be not celebrated in a bedroom where someone usually sleeps, nor in any other place unbefitting the dignity of so great a Sacrifice."¹⁵

tiplication of the altar cloths seems to have been to absorb any of the Precious Blood accidentally spilled upon the altar. Cfr. RIGHETTI, *op. cit.*, I, pp. 532-535.

¹² Cfr. BELLUCO, *loc. cit.*; BUIJS, *Facultates Ordinariorum et Legatorum, etc., op. cit.*, pp. 50, 258; BUIJS, *Facultates Religiosorum, op. cit.*, p. 48; NACUBO, *loc. cit.*

¹³ NABUCO, *loc. cit.*: "6. In Missae celebratione linteum adhibetur non secus ac *petra sacra*, et ponitur subtus tobaleis, cum reliquiis in parte anteriori mensae. Corporale super tobaleas extenditur prout de more."

¹⁴ TING PONG LEE, *op. cit.*, p. 142.

¹⁵ For an analysis of this disciplinary regulation cfr. IGNATIUS TING PONG LEE, "Commentarium in Rescriptum Pontificium 'Cum Admotae' - De Missa in domo extra locca sacra," *Commentarium pro Religiosis et Missionariis*, 44 (1965), p. 65.

"Decency also concerns the immediate place, that is, the table on which the portable altar is laid, that it be not unclean nor devoted to profane uses.¹⁶

This table must be of sufficient length and breadth to afford safe support of the stone,¹⁷ support for the Missal, and proper and becoming celebration of the Mass."¹⁸

3. A final consideration is whether the *petra sacra* is to be preferred over the *antimensium latinum* when both are available. We have seen¹⁹ that it is an ancient tradition of the Latin Church, with a very few exceptions, to celebrate only on stone altars. For this reason it would seem that the *petra sacra* is to be preferred, all things being equal, to the *antimensium latinum*. Furthermore, the blessed Latin antimensium is meant to be a *substitute* for the solemnly consecrated²⁰ portable altar stone, and a surrogate is not acceptable when the original object for which it is a substitute is available. Finally, the general²¹ and particular²² indulgences given for the substitution of the antimensium for the portable altar stone presuppose motives of unavailability of the *petra sacra* or real inconvenience in its use. Of the few authors who treat of this problem, Father Ignatius Ting Pong Lee, basing his opinion on the ancient and venerable tradition of the Latin Church of celebrating only on stone altars, believes that there is a serious obligation to use the *petra sacra* when this is available, even if it must be removed from the stable altar ("ad modum fixi"),²³ in preference to the Latin antimensium; on the other hand, Father Buijs (quoted verbatim by Father John Zampetti)²⁴ treating of the 1961-1970 *Decennial Faculties* for the missions,²⁵ says:

¹⁶ DUFFY, *op. cit.*, p. 40 paraphrases the Instruction of 1949: "To the worthiness or 'decentia' pertains also the more immediate place of celebration, namely, the table on which the portable altar is supported; this must be clean, sufficiently large to give secure support to the altar-stone and missal, and not destined for any kind of improper or irreligious uses."

¹⁷ "Quae tuto valeat lapidem regere."

¹⁸ C.L. Digest, III, p. 331; for Latin text cfr. AAS, 41 (1949), pp. 493 ff.

¹⁹ Cfr. above, pp. 18 ff.

²⁰ Cfr. MARTIMORT, *op. cit.*, p. 661 for superiority of spiritual value of consecrations over mere blessings.

²¹ Cfr. below, pp. 212-222.

²² Cfr. below, pp. 222-224.

²³ Cfr. above, pp. 105-148.

²⁴ JOHN ZAMPETTI, *Facultates Apostolicae*, Shillong (India), 1961, pp. 33-34.

²⁵ Cfr. below, pp. 217-118.

"It is required for the use of this faculty 'that no church or public oratory is extant' : ²⁶ the use of this faculty is excluded in churches and public oratories ; it is permitted in other places only so long as there is a serious reason. The law which prescribed in the Latin Church that Mass be celebrated only on a sacred stone is of venerable antiquity and binds seriously. However, in secondary Mission Stations, where Mass is celebrated outside of a sacred place, and where there is no altar but instead an ordinary table is used for the celebration of Holy Mass, the Latin antimensium is to be preferred over the portable altar stone, not only because the former is easier to carry and is not subject to the danger of breakage, but also because the chalice may be more stably set upon the antimensium than upon the small *petra sacra*, whose surface is higher than the surface of the table upon which it is used." ²⁷

Father Buijs' opinion seems to be most reasonable ; thus the ordinary preference of the *petra sacra* over the antimensium must be conditioned by the exigencies of the particular situation, keeping in mind, however, that these special faculties are not a *carte blanche* for not using the consecrated stone.

4. We may note that the *antimensium latinum*, whether left extended for long periods of time on the table on which it is used or carried folded to where it is needed, as a sacred object should be protected from the danger of being soiled or damaged by rough handling, insects and mildew, by being carefully protected by an envelope or burse of plastic or some other suitable material. ²⁸

²⁶ Cfr. below, p. 218.

²⁷ BUIJS, *Facultates Ordinariorum et Legatorum, etc., op. cit.*, p. 51 : "Requiritur ad usum facultatis 'ut nulla ecclesia vel nullum oratorium publicum existet.' Usus facultatis excluditur in ecclesiis et in oratoriis publicis ; alibi permittitur dummodo gravis adsit cause. Lex quae praescribit ut Missa celebretur in *petra sacra* in Ecclesia latina venerabilis est antiquitatis et severe urgetur. In stationibus vero secundariis, ubi missa celebretur in loco profano ubi altare non adest et Missa litari debet in mensa ordinaria praeferendus est linteus benedictus prae *petra sacra*, non solum quia facilius transportari potest et non frangitur sed eitam, quia calix stabilis ponitur super linteum quam super *petram parvam*, cuius superficies est magis elevata quam superficies mensae ipsius," Buijs adds, in his *Facultates Religiosorum, op. cit.*, p. 49 : "And whose edges are hidden by the altar cloths" - "Et cuius limites tobaleis absconduntur."

²⁸ Cfr. TING PONG LEE, *Facultates Apostolicae, op. cit.*, p. 140.

II. FORMAL ELEMENT

In regard to the personal or formal element of the faculty for the use of the Latin Rite *antimensium*, we must keep clearly in mind the distinction between who may grant this permission (the active subject of the faculty) and to whom it may be granted (the passive subject of the faculty).

Naturally, the Pope of Rome, as Universal Pastor, may grant the faculty to use the *antimensium latinum* as a substitute for the *petra sacra* to any Bishop or Priest (or to a lay person in order that he may have a Priest celebrate the Holy Mass for him)²⁹ in any place and at any time. The Holy Father regularly does this through the various Sacred Congregations of the Roman Curia, especially the Sacred Consistorial Congregation (for Ordinaries throughout the world, outside of mission territories), the Sacred Congregation for the Propagation of the Faith (for Ordinaries and missionaries in territories subject to it), the Sacred Congregation of Religious (for members of Religious Institutes), and the Sacred Congregation for the Oriental Churches (for clerics belonging to one of the Oriental rites).³⁰

A. *The Motu Proprio Pastorale Munus*

However, on the occasion of the Ecumenical Council Vatican II, towards the end of the second session, on November 30, 1963, Pope Paul VI himself directly communicated to residential Bishops and certain other Ordinaries, by means of his *Motu Proprio Pastorale Munus*, special faculties among which were :

"(1), 7. To grant to Priests the faculty of celebrating Mass upon a consecrated stone, outside of a sacred place, but in a place that is becoming and decent, never in a bedroom, for a just cause and in individual cases, but habitually only for a graver cause."

"8. Likewise to concede the faculty of celebrating Mass for a just cause at sea and on rivers, necessary precautions being taken.

"9. To grant the faculty to Priests who enjoy the indult of the portable altar that, for a just and serious cause, they may

²⁹ However, this privilege is usually not in practice given to lay persons but only to Priests ; cfr. C.L. Digest, III, p. 330.

³⁰ Cfr. C.L. Digest, III, p. 362 ; TING PONG LEE, "Cum Admotae etc.", *op. cit.*, pp. 67-68.

use in place of a consecrated stone a Greek antimension or a cloth, which has been blessed by a Bishop, and at the righthand corner of which there are enclosed the Relics of holy Martyrs, likewise examined by the Bishop, all else being observed in accordance with the rubrics, especially with regard to altar-cloths and corporal." ³¹

1. The active subjects of these faculties (No. 9 is the one that interests us especially, but the other two are connected with its interpretation) are declared in the preamble of *Pastorale Munus* ³² to be: all residential Bishops, Vicars Apostolic, Prefects Apostolic, permanently constituted Apostolic Administrators, Abbots Nullius and Prelates (Nullius); ³³ furthermore, these may delegate these faculties to their Coadjutor Bishops, Auxiliary Bishops, and Vicars General. ³⁴ Naturally, they may use these faculties also in their own behalf. ³⁵

2. It is in regard to the passive subject of the faculty, that is, those to whom it can be granted, that some doubt arises. Faculty

³¹ Cfr. above, pp. 207 ff.

³² "Ad normam autem iuris vigentis, huiusmodi facultates, quas Episcopis residentialibus iure committere declaramus, competunt etiam iure Vicariis et Praefectis Apostolicis, Administratoribus Apostolicis permanentiter constitutis, Abbatibus et Prelatis nullius, qui omnes in suo territorio iisdem iuribus et facultatibus gaudent, quae in propriis dioecesibus competunt Episcopis residentialibus. Et quamvis Vicarii et Praefecti Apostolici nequeant Vicarium Generalem constituere, iidem tamen has facultates, de quibus agitur, suo quisque Vicario Delegato legitime delegare valent."

³³ As of January 22, 1966, the phrase "Nullius dioeceseos" was deleted from the titles "Prelatus Nullius dioeceseos" and "Prelatura Nullius dioeceseos". Cfr. *Annuario Pontificio*, 1966, Città del Vaticano: Tipografia Poliglotta Vaticana, 1966, insert leaflet entitled "Aggiornamento dell'Annuario Pontificio al 7 febbraio 1966."

³⁴ "1. Facultates quae iure Episcopo residentiali competunt momento canonice captae dioecesis possessionis, quas tamen aliis, praeter quam Episcopis Coadiutori et Auxiliariis atque Vicario Generali, delegare non potest, nisi in iisdem expresse dicatur." For a fuller analysis of the active subject of these faculties, cfr. BELLUCO, *op. cit.*, pp. 29-33; DUFFY, *op. cit.*, pp. 77-79; IGNATIUS TING PONG LEE, "In Lit. Apost. Pauli VI *Pastorale Munus* Motu proprio datas excursus doctrinalis" *Commentarium pro Religiosis et Missionariis* 43 (1964), pp. 55-58.

³⁵ Cfr. Canon 201, § 3: "Nisi aliud ex rerum natura aut ex iure constet, potestatem iurisdictionis voluntariam seu non-iudicalem quis exercere potest etiam in proprium commodum, aut extra territorium existens, aut in subditum e territorio absentem."

Number 9 specifies "Priests who enjoy the faculty of the portable altar;"³⁶ there can be no doubt that the faculty can therefore be given to those who by law³⁷ or special indult from the Holy See have the privilege of the portable altar.³⁸ What may we say, however, about those Priests to whom has been granted by their Ordinary, according to the provisions of Numbers 7 and 8 of *Pastorale Munus* cited above, the faculty to celebrate upon a *petra sacra* outside of a sacred place? Fathers Belluco,³⁹ Gambari,⁴⁰ and Ting Pong Lee⁴¹ hold that the indult of the portable altar must be understood as a technical term referring to that privilege as granted solely by the Holy See, urging the strictness of the praxis of the *Dicasteria Romana* in this regard. They exclude the possibility of an Ordinary granting, by means of the powers granted to him by *Pastorale Munus*, to a Priest under his jurisdiction (and not enjoying the indult of the portable altar by either law or Apostolic Indult) the faculty, once having granted to this Priest the permission to celebrate outside of a sacred place, to substitute for the *petra sacra* an *antimensium latinum*. Father Buijs thinks differently:

"The Bishop may concede to all Priests who have the privilege of the portable altar, i.e. to those who either by Apostolic Indult or by the faculty conceded to them by the Bishop may celebrate outside of a sacred place, the permission 'to use in place of the *petra sacra*' an *antimensium latinum*..."⁴²

³⁶ "...sacerdotibus, indulto altaris portatilis fruentibus..."

³⁷ I.e. Cardinals, Bishops, Vicars and Prefects Apostolic, Administrators Apostolic, and some members of the Roman Curia. Cfr. BELLUCO, *op. cit.*, pp. 86-87; BUIJS, *Facultates Religiosorum*, *op. cit.*, pp. 40-41; DUFFY, *op. cit.*,

³⁸ Cfr. BELLUCO, *loc. cit.*

³⁹ BELLUCO, *Facultates Superiorum Religiosorum*, *op. cit.*, p. 62; *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, pp. 86-87. However, Father Belluco does not deny all probability to the opposite opinion.

⁴⁰ Ae. GAMBARI, *Facoltà Speciale dei Superiori Generali*, Milano, 1965, p. 39.

⁴¹ TING PONG LEE, "Cum admotae, etc.," *op. cit.*, pp. 57-59.

⁴² BUIJS, *Facultates Religiosorum*, *op. cit.*, p. 48: "Episcopus concedere potest omnibus sacerdotibus qui habent privilegium altaris portatilis, i.e. qui sive ex indulto Apostolico sive ex facultate ipsis ab Episcopo concessa celebrare possunt Missam extra locum sacrum (cfr. supra n. 7 et 8), licentiam 'adhibendi pro petra sacra' linteum benedictum: unde linteum ponendum est super mensa ordinaria et super linthea ponendae sunt tobaleae et corporale." (n. 7 et 8 in the citation just given refer to faculties number 7 and 8 of the *Pastorale Munus*, part I).

Father Duffy agrees :

"Faculty 9 of the *Motu Proprio Pastorale Munus* gives to resident Bishops the power to allow the use of this linen antimensium (which it refers to as 'Graecorum antimensium') ⁴³ to priests who have an indult to use a portable altar... The indult to use the portable altar may be granted either by the Holy See or the Bishop since the faculty does not limit the concession to priests who have an indult from the Holy See." ⁴⁴

and finally, Father Bottoms opines regarding the same matter :

"There seems to be no reason to restrict this faculty to those who have an apostolic indult to use a portable altar ; it may be used as well, for example, by those granted the privilege if faculty no. 7 above." ⁴⁵

Since the authors are so divided in this matter, a merely ecclesiastical law, it would seem to appear that we have a positive doubt of law, and in accordance with canon 15 of the *CIC*, ⁴⁶ and since the Holy See has not issued any authoritative interpretation in this regard, the Ordinary contemplated in *Pastorale Munus*, pending further notice, may grant the faculty to substitute the Latin antimensium for the portable altar stone to those Priests to whom he has already granted, according to No. 7, the permission to celebrate on the *petra sacra* outside of a sacred place.

3. These faculties of *Pastorale Munus* may be given by the Local Ordinary to any religious or diocesan Priest or Bishop residing habitually in his diocese and they may use them even outside the limits of the

⁴³ The Reverend Author is mistaken here, for it is obvious from the previous concessions of the *antimensium latinum* that this is what is meant by "*linteum, ab episcopo benedictum, etc.*" and this is the way all the other authors interpret it. The word "or" ("vel") here must be thought of as disjunctive, not a conjunction introducing an apposition.

⁴⁴ DUFFY, *op. cit.*, pp. 46-47.

⁴⁵ A. M. Bottoms, "A Commentary on the Forty Faculties of *Pastorale Munus*," *The Jurist*, 246 (1964), p. 431.

⁴⁶ "Can. 15. Leges, etiam irritantes et inhabilitantes, in dubio iuris non urgent ; in dubio autem facti potest Ordinarius in eis dispensare, dummodo agatur de legibus in quibus Romanus Pontifex dispensare solet." Cfr. CICOGNANI, *op. cit.*, pp. 586-592. Furthermore, we are here dealing with a merely ecclesiastical law, and also the intention of the Holy Father was to give much wider faculties to the Bishops.

diocese of the Ordinary who granted them ; the Local Ordinary may also grant these faculties to any visiting or traveling Priests or Bishops for use within the confines of the Ordinary's diocese. ⁴⁷

4. The use of the faculty by the Priest to whom it has been granted requires a just and serious cause. ⁴⁸ Father Bartholomew Belluco, examining the previous jurisprudence of the Holy See in this regard, requires for such a causa *true necessity* and *great utility* ; ⁴⁹ this would certainly obtain when it is impossible or very difficult to find an altar stone or a sacred place containing one, and there is much inconvenience in carrying about a *petra sacra* (danger of breakage) or using it (altar table with no recess to receive stone and consequent danger of upsetting altar vessels).

B. *The Pontifical Rescript Cum Admotae*

On November 6, 1964, by means of the Pontifical Rescript *Cum Admotae*, ⁵⁰ in effect, extended some of the same or similar faculties, of *Pastorale Munus* to certain Religious Superiors ; however, although the Greek antimension was specifically mentioned, ⁵¹ nothing was said about the Latin antimensium and Religious Superiors have no special faculties in this regard through *Cum Admotae*. ⁵² The Religious having need of the faculty to substitute the Latin antimensium for the *petra sacra* must request this permission from either the Local Ordinary or, through the proper channels (which usually involves the Procurator General of the Religious Institute), from the Sacred Congregation of Religious. ⁵³

⁴⁷ Cfr. BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, pp. 33-36, 80-81, 83, 86-87 ; A. GUTIÉRREZ, "Episcoporum facultates secundum M. Pr. Pastorale Munus et religiosi," *Commentarium pro Religiosis et Missionariis*, 43 (1964), pp. 160-165.

⁴⁸ "Iusta et gravi de cause ;" for explanation and examples, cfr. BELLUCO, *op. cit.*, pp. 85-86 ; BOTTOMS, *loc. cit.* ; BUIJS, *Facultates Religiosorum*, *op. cit.*, pp. 48-49 ; DUFFY, *op. cit.*, p. 79.

⁴⁹ BELLUCO, *loc. cit.*

⁵⁰ For text, cfr. above, p. 139.

⁵¹ In regard to Oriental rite Religious only.

⁵² Cfr. BELLUCO, *Facultates Superiorum Religiosorum*, *op. cit.*, p. 62 ; BUIJS, *op. cit.*, p. 42 ; DUFFY, *op. cit.*, p. 47 ; TING PONG LEE, "Cum Admotae, etc.," *op. cit.*, pp. 67-68. Latin Rite Priests who have an Apostolic Indult to celebrate also in the Byzantine or other Oriental rite cannot use the Latin or Byzantine antimension when celebrating in the *Latin Rite* (unless they have a special indult to do so) ; cfr. TING PONG LEE, *loc. cit.* ; above p. 140.

⁵³ Cfr. C.L. Digest, IV, p. 257 ; DUFFY, *loc. cit.*

C. *Decennial Faculties of the Sacred Congregation for the propagation of the Faith*

For the territories under its jurisdiction, ⁵⁴ the 1961-1970 *Decennial Faculties* ⁵⁵ of the Sacred Congregation for the Propagation of the Faith gave to Ordinaries the faculties :

"5. To grant that for a just reason Mass may be celebrated on a portable altar, without a server, in the open air and on board ship, provided that, the required precautions having been taken, there is no danger of irreverence and the place is decent, even though the altar be broken or lack Relics of the Saints ; and also that Mass may be begun after midnight. ⁵⁶

"6. To permit that Priests substitute for a portable altar or altar stone a cloth made of linen or hemp and properly blessed in which are placed Relics of the Saints recognized by some local Ordinary, on which cloth these same Priests may celebrate the Most Holy Sacrifice of the Mass only in cases where there is no church and no public oratory available, observing whatever else is to be observed according to the Rubrics, especially as regards the altar cloths and corporal." ⁵⁷

⁵⁴ Principally mission territories but also a few other regions ; cfr. *Annuario Pontificio* ad verb. "S. Congregazione de Propaganda Fide ;" for listing of territories under the jurisdiction of S.C.P.F. cfr. SAVERIO PAVENTI, *La Chiesa Missionaria*, Rome : Unione Missionaria del Clero in Italia (Tipografia Editrice M. Pisani - Isola di Liri), 1950, pp. 147-160 ; GIUSEPPE STANGHETTI, *Prassi della S.C. di Propaganda Fide*, Rome : Officium Libri Catholici, 1943, pp. 111-117.

⁵⁵ Cfr. C.L. Digest, V, pp. 176-190.

⁵⁶ English translation from C.L. Digest, V, p. 177. This faculty is of interest here only because the following faculty is accessory and complementary to it ; cfr. TING PONG LEE, *Facultates Apostolicae*, *op. cit.*, p. 143. Its Latin text is as follows :

"5. Permittendi ut iusta de causa Missa celebrari possit, super altari portatili, sine ministrante, sub dio et in navi, dummodo, debitis cautelis adhibitis, nullum adsit irreverentiae periculum, et locus decens sit, etiamsi altare sit fractum vel sine Reliquiis Sanctorum ; atque ut Missa inchoari queat post mediam noctem."

⁵⁷ English translation from C.L. Digest, *loc. cit.* ; the Latin text is as follows:

6. Permittendi ut sacerdotes substituere possint altari portatili seu petrae sacrae aliquod linteum ex lino vel cannabe confectum et rite benedictum, in quo conditae sint Sanctorum Reliquiae ab aliquo Ordinario loci recognitae, super quo iidem sacerdotes sacrosanctum Missae sacrificium celebrare queant iis tantum in casibus in quibus nulla ecclesia vel nullum oratorium publicum exstet, servatis de cetero servandis iuxta Rubricas, praesertim quoad tobaleas et corporale."

N.B. Nothing mentioned in regard to the Byzantine antimension.

1. The active subjects of these faculties are the Residential Bishops, Abbots Nullius, Prelates (Nullius), Vicars Apostolic, Prefects Apostolic, Superiors of Missions "sui iuris," and the vicars of the preceding, viz. the Vicar General in an Abbey Nullius and in a Prelature (Nullius) and the Vicar Delegate in strictly missionary circumscriptions.⁵⁸ These may also use these faculties for their own benefit.⁵⁹

2. The passive subjects of these faculties, i.e. those Priests to whom they may be granted, are all Priests actually within the confines of the territory of the Ordinary (including Priests who are just passing through, "peregrini"); outside the confines of the territory of the Ordinary, these faculties may be used only by those Priests who come under his jurisdiction by reason of being incardinated in his diocese or quasi-diocese, or because they have domicile in his territory (e.g. Religious having domicile in territory of Ordinary).⁶⁰

3. The conditions under which they may be used are not very restricted, there is no mention of the necessity of a just and serious cause, transportation difficulties, etc. The only restrictive condition is the clause that there be no church or public oratory present in the territory, since these will normally have a consecrated fixed altar or a portable altar stone; however, if for some reason these altars are lacking or unfit for use, it is patent that the missionary may use the *antimensium latinum* within the Church or public oratory.

These faculties may be interpreted benignly or widely.⁶¹

⁵⁸ Cfr. BUIJS, *Facultates Ordinariorum et Legatorum, etc.*, *op. cit.*, pp. 7-13; TING PONG LEE, *op. cit.*, pp. 51-68.

⁵⁹ Cfr. BUIJS, *op. cit.*, p. 14; TING PONG LEE, *op. cit.*, pp. 61-62; and above, p. 213, note 35.

⁶⁰ Cfr. BUIJS, *op. cit.*, pp. 14-15; TING PONG LEE, *op. cit.*, pp. 67-77. AYALA LÓPEZ, *op. cit.*, p. 247 holds that the missionary using this faculty in the territory of an Ordinary other than the one granted it must have at least presumed permission of the Ordinary within whose territory he wishes to avail himself of this privilege.

⁶¹ Cfr. AYALA LÓPEZ, *op. cit.*, p. 246: "Como el asunto tiene la propiedad de privilegio *praeter ius*, el criterio deberá ser amplio, eor que restrictivo, tanto en lo referente a la materia como a los sujetos en cuyo favor se otorga la gracia:" PAVENTI, *Breviarium Iuris Missionalis*, *op. cit.*, p. 32: "Rescriptum concessionis plures condiciones exigit, quae late interpretari debent." In regard to the relation of this faculty (and the following faculty) with that granted by the Motu Proprio "Facultates decennalis n. 6 Ordinariis Missionum a S.C. de P.F. concessa absorbetur in hac facultate n. 8 ex Motu Proprio facultatem celebrandi

D. Decennial Faculties for Latin America and the Philippine Islands

On August 8, 1959, the Sacred Consistorial Congregation granted to the Local Ordinaries of Latin America and the Philippine Islands among the 1959-1969 *Decennial Faculties*:⁶²

"10. Local Ordinaries can grant to Priests who are subject to their jurisdiction, where sufficient roads and vehicles are lacking, the faculty of substituting, in place of the portable altar or sacred stone, a cloth made of linen or hemp and blessed by the Bishop, in which are placed Relics of Saints authenticated by the same bishop and on which the said Priests can offer the holy sacrifice of the Mass, under penalty of sin, only in those cases in which there is no church or oratory, public or private, and in which it would be very inconvenient to carry an altar stone with them on the journey or have one handy. All else must be observed according to the rubrics, especially as regards the altar cloths and corporal."⁶³

1. These faculties were more restricted than the similar ones which were to be given a year later by the S.C.P.F. and of which we have just treated above,⁶⁴ in that they could not be used when there was extant

super linteum benedictum hac facultate uti possunt in omnibus territoriis subiectis S.C. de P.F. si deest ecclesia et de licentia Ordinarii loci, saltem legitime prae-sumpta." The S.C.P.F. faculties are *delegated* faculties, while *Pastorale Munus* confers *ordinary* powers; in practice, the missionary may use those which are legitimate for him and which grant him the widest faculties. Cfr. BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, pp. 20, 22, 43-44.

⁶² Cfr. AAS 51 (1960) 915 ff; C.L. Digest, V, pp. 172.

⁶³ English translation from C.L. Digest, V, p. 175; Latin text is as follows:

"10) Ordinarii locorum sacerdotibus suae jurisdictioni obnoxiiis, ubi viarum et curruum deest copia, facultatem concedere valent substituendi, loco altaris portatilis seu petrae sacrae, aliquod linteum ex lino vel cannabe confectum et ab Episcopo benedictum, in quo conditae sint Sanctorum Reliquiae ab eodem Episcopo recognitae, super quo iidem sacerdotes sacrosanctum Missae Sacrificium celebrare queant iis tantum in casibus, et onerata eorum conscientia, in quibus aut nulla ecclesia vel oratorium sive publicum sive privatum exstat, et valde incommodum sit lapideum altare secum in itinere transferre aut in promptu habere. Servatis de cetero servandis iuxta Rubricas, praestertim quoad tobaleas et corporale."

⁶⁴ N.B. Nothing was mentioned about the Byzantine antimension. Cfr. above, pp. 341 ff. Note that the present faculties were more restricted than those later granted by the S.C.P.F.; cfr. BUIJS, *op. cit.*, p. 258; TING PONG LEE, *op. cit.*, p. 144.

in the locale even a *private* oratory ; furthermore ; they could be used only under the conditions of difficulty of transport and of inconvenience in carrying or finding a *petra sacra*.

2. In regard to these conditions, we may remark : a) even if a private oratory exists in the locale, if it lacks a *petra sacra*, as may well be the case, naturally the *antimensium latinum* may be used ; ⁶⁵ the word *and* (*et*) joining the phrase concerning the inconvenience of carrying an altar stone or having one handy to the rest of the phrase enunciating the faculty, may be thought of as *disjunctive* and therefore may be taken in the sense of either/or, and therefore it suffices that only one of the two conditions be present, i.e. either 1) difficulties in regard to transportation (lack of sufficient roads or vehicles) or 2) inconvenience in regard to *petra sacra* (carrying it or having one handy) ; ⁶⁶ c) the phrase "binding upon their consciences" (*onerata eorum conscientia*) is translated in the *Canon Law Digest* ⁶⁷ as "under penalty of sin" and Father Ting Pong Lee ⁶⁸ points to this phrase as demonstrating the gravity (presumably grave) of the moral obligation of this precept — this is not obvious from the words themselves used in the faculty and may just as well mean that the missionary should be attentive in each case to see if all the requirements are fulfilled before substituting the antimensium for the portable altar stone. In any case, this phrase was wisely omitted from the subsequent indulgences granted by the Holy See.

E. The Catholic Near East Welfare Association

Since January 28, 1928, the C.N.E.W.A. ⁶⁹ has been granting to perpetual members of its association the privilege of offering Mass on the

⁶⁵ Cfr. BUIJS, *op. cit.*, p. 257.

⁶⁶ Cfr. AYALA LÓPEZ, *op. cit.*, p. 246 ; G. MONTAGUE, "Use of the Antimensium," *Irish Ecclesiastical Record*, 5th series, 73 (1948) pp. 455-456 ; PAVENTI, "Quaestiones de Iure Missionali," *op. cit.*, p. 252.

⁶⁷ C.L. Digest, *loc. cit.*

⁶⁸ TING PONG LEE, *op. cit.*, p. 143 : "Gravitas praecepti apparet ex eo quod urgebatur 'onerata conscientia missionarium.' "

⁶⁹ Cfr. GODLEY, *op. cit.*, p. 172 ; HENRY, *op. cit.*, p. 72. According to the official letterhead of the C.N.E.W.A., it is "The Holy Father's Mission Aid to the Oriental Church" and "The Association prepares boys for the Priesthood/trains Sisters/Builds, maintains and supports Chapels, Churches, Clinics, Convents and Rectories in Afghanistan, Albania, Bulgaria, Cyprus, Dodecanese Islands, Egypt, Eritrea, Ethiopia, Greece, India, Iran, Iraq, Jordan, Lebanon,

Byzantine Antimension, and in its latest leaflet ⁷⁰ issued bearing the privileges of the members are enumerated :

"2. The Privilege of offering Mass while travelling, in any respectable place — except a bedroom — when a church is difficult of access. There must be no danger of irreverence. (Granted to Perpetual Members only).

"5. The Privilege of using the Greek or Latin antimension in place of the altar stone.

"9. The privilege of celebrating Mass in Byzantine Rite churches on the Antimensium."

These privileges are self-explanatory ; we need note only that it would seem that by virtue of privilege 5, a Priest who is only a temporary (annual) member could substitute the *antimensium latinum* (or the Byzantine antimension) for the *petra sacra* if he a) already enjoyed the faculty of the portable altar either by title of law, Apostolic Indult or faculty granted to him by his Ordinary (using *Pastorale Munus*, I, n. 7 and/or 8) ; or uses the antimensium within a sacred place (e.g. for anal tar facing the congregation within a church). ⁷¹ Without prejudice, of course, to the tradition of the Latin Church preferring a consecrated stone, all other things remaining equal, i.e. when it is just as convenient to use a *petra sacra*.

F. The Military Ordinariate of the United States of America

The 1967 edition of the *Vademecum for the Priests Serving the Military Vicariate of the United States of America* enumerates among the faculties granted to its Chaplains :

"6. To offer Mass outside a sacred place provided the place chosen is proper and befitting ; Mass may be offered aboard ship." ⁷²

Palestine, Syria and Turkey ;" its address is 330 Madison Avenue, New York, N.Y. 10017.

⁷⁰ Received from one of the Assistant Secretaries, Right Reverend Mitred Archpriest Andrew Rogosh on May 7, 1968. The reason for including this information as well as that of the previous note is the fact that the leaflet bears no publication data whatsoever.

⁷¹ Notice that nothing is mentioned regarding altar cloths nor corporal ; neither is anything said about the type of reason needed to use privilege no. 5.

⁷² *Vademecum, etc., op. cit.*, p. 14.

"8. To use, for a just cause, instead of an altar stone the Greek or Latin antimensium with due observance of liturgical prescriptions regarding altar cloths and the corporal." ⁷³

1. The active subject of these faculties is not mentioned (they were granted by the Sacred Consistorial Congregation to Francis Cardinal Spellman as Military Vicar and by him transmitted to the Chaplains of the Military Vicariate). The passive subjects, ⁷⁴ those Priests to whom the faculties are granted, are :

1. Commissioned Chaplains for the duration of their military service ;
2. *Veterans Administration Chaplains* for the duration of their service with this U.S. Government agency ;
3. *Auxiliary Chaplains* only whenever they render spiritual assistance to any subject of the Military Vicar ; ⁷⁵
4. *Reserve Chaplains, National Guard Chaplains and Civil Air Patrol Chaplains* only when on active duty, or reporting for inactive duty training, or when assisting at a military installation.

2. The only condition for use, other than the connection with the Military Vicariate specified for the various types of passive subjects of the faculty, is that there be a just cause. A just cause may be even the private spiritual good of the chaplain, who wishes to celebrate by reason of personal devotion and would otherwise have to forego the celebration of the Holy Sacrifice of the Mass. ⁷⁶

G. Particular Indults Granted to Individuals by the Holy See

In these cases, the conditions mentioned in the Apostolic Indult itself must be observed ; it is unlikely that any condition will be required which is not similar to the ones commented upon above in the six pre-

⁷³ Cfr. *ibidem*, p. 15.

⁷⁴ Cfr. *ibidem*, p. IV.

⁷⁵ For a lengthy list of persons in any way subject to the Military Vicar, cfr. *Ibidem*, pp. 3-4 ; suffice it to say here that it covers all military personnel, their wives, children, servants and relative habitually residing with them, the faithful working or dwelling in military installations and institutions.

⁷⁶ Cfr. BELLUCO, *Novissimae Ordinariorum Locorum Facultates*, *op. cit.*, pp. 79-80 ; BELLUCO, *Facultates Superiorum Religiosorum*, *op. cit.*, pp. 62-63 ; BUIJS, *Facultates Religiosorum*, *op. cit.*, p. 42 ; DUFFY, *op. cit.*, p. 79.

vious cases. We may mention in passing that the Sacred Congregation of Religious often grants this rescript *in forma commissoria* to a Superior General for his priests without need of execution by the Local Ordinary, while the Sacred Congregation for the Propagation of the Faith usually issues these rescripts *in forma exsecutoria*, committing the execution of the rescript to the Local Ordinary.⁷⁷

⁷⁷ Cfr. C.L. Digest, IV, p. 267; PAVENTI, *Breviarium Iuris Missionalis*, *op. cit.*, pp. 2-33.

CHAPTER SIX

A FURTHER DEVELOPMENT IN LATIN RITE LITURGICAL LAW

In considering the liturgical and canonical tradition of the Latin Church in regard to the antimension of both the Byzantine and Latin Rites, we must take into account the latest development in Latin Liturgical Law as embodied in the new *Ordo Missae* promulgated April 6, 1969 by the Sacred Congregation of Rites. In the *Institutio Generalis Missalis Romani*, or *General Instruction on the Roman Missal*, which is the first part of the new Roman Missal actually promulgated on April 6, 1969, in Chapter Five, which is concerned with "The Arrangement and Ornamentation of Churches for the Eucharistic Celebration, Section Four, "Concerning the Altar," there is stated :

"IV. Altar

259. The altar, where the sacrifice of Christ is made present under sacramental signs, is also the table of the Lord. The people of God are called together to share in this table. Thus the altar is a center of the thanksgiving accomplished in the eucharist.

260. In a sacred place the eucharist should be celebrated on altar, either fixed or movable. In other places, especially where the eucharist is not regularly celebrated, a suitable table may be used, but always with a cloth and corporal.

261. An altar is considered fixed if its is attached to the floor so that it cannot be moved. It is a movable altar if it can be transferred from place to place.

262. The main altar should be freestanding so that the ministers can easily walk around it and Mass can be celebrated facing the people. It should be placed in a central position

¹ Official English translation from *The Roman Missal : The Sacramentary*, Collegeville, Minnesota : The Liturgical Press, 1974, pp. 39-40.

which draws the attention of the whole congregation. (See SRC, 10 e 91 : AAS 56 (1964) 898). The main altar should ordinarily be a fixed, consecrated altar.

263. According to the traditional practice of the Church and the meaning of an altar, the table of a fixed altar should be of natural stone, but any solid, becoming, and skillfully constructed material may be used with the approval of the conference of bishops.

The support or base of the table may be of any solid, becoming material.

264. A movable altar may be constructed of any solid, becoming material which is suited to liturgical use, according to the traditions and culture of different regions.

265. Fixed altars are consecrated according to the rite of the Roman Pontifical; movable altars may be simply blessed. It is not necessary to have a consecrated stone in a movable altar or on the table where the eucharist is celebrated outside a sacred place (see No. 260).

266. It is fitting to maintain the practice of enclosing relics in the altar of placing them under the altar. These relics need not be those of martyrs, but there must be proof that they are authentic." ²

267. Minor altars should be few in number. In new churches they should be placed in chapels somewhat separated from the nave. (See SRC, 10 e 93 : AAS 56 (1964) 898).

² *Ordo Missae*, editio typica, Rome : Typis Polyglottis Vaticanis, 1969, pp. 61-62, nn. 259-266 and identical text in the *Missale Romanum* (1970), promulgated by Pope Paul VI in his Apostolic Constitution *Missale Romanum* of April 3, 1969, but actually printed in 1970 by the Vatican Press, pp. 75-76, nn. 259-266. The Latin text is as follows :

IV. DE ALTARI

259. Altare, in quo sacrificium crucis sub signis sacramentalibus praesens efficitur, est etiam mensa Domini, ad quam participandam in Missa populus Dei convocatur ; atque centrum gratiarum actionis, quae per Eucharistiam perficitur.

260. Celebratio Eucharistiae, in loco sacro, peragenda est super altare sive fixum sive mobile ; extra locum sacrum vero, praesertim si ad modum actus fiat, etiam super mensam convenientem, peragi potest, retentis semper tobalea et corporali.

261. Altare dicitur ; si ita exstruatur ut cum pavimento cohaereat ideoque amoveri nequeat ; mobile vero si transferri possit.

262. Altare maius exstruatur a pariete seiunctum, ut facile circumiri et in eo celebratio versus populum peragi possit. Eum autem occupet locum, ut revera centrum sit ad quod totius congregationis fidelium attentio sponte convertatur.

Altare maius de more sit fixum et consecratum.

From these norms we may conclude that although the Ecclesiastical tradition is to be continued which requires a consecrated altar containing relics for the celebration, outside of cases of emergency, of the Eucharistic Sacrifice, yet, at least in the Latin Church, on occasion though not habitually, these are no longer absolutely necessary, especially *extra loca sacra*. Thus, the use of the Byzantine or Latin Rite forms of the antimimension as a substitute for the portable *petra sacra* by Latin Rite priests would no longer, at first glance, seem to be of as great importance as formerly.

However, the present author feels that given the present stage of developement of the state of affairs in the Latin Church, two things must be taken into consideration: 1) there is a wave of reaction, even from official ecclesiastical sources, against the excessive legalism and preoccupation with minutiae of the past; this has led to the eschewal, as regards matters liturgical, of absolutism in the non-essentials. For this reason, I believe that the Sacred Congregation for Divine Worship has not insisted on the absolute necessity of a consecrated relic-bearing altar, in all cases, since this is clearly not essential to the validity of the celebration of the Eucharistic Sacrifice. 2) Notwithstanding this recent decree of the Sacred Congregation for Divine Worship, the present author respectfully submits that there is a millennial, and even more ancient, tradition in the universal Church which associates the celebration of the Holy Mysteries with properly consecrated altars and the relics of the Saints and that there exists the Seventh Canon of the Seventh General Council of the

263. Iuxta traditum Ecclesiae morem et significationem, mensa altaris fixi sit lapidea, et quidem ex lapide naturali. Attamen etiam alia materia digna, solida et affabre effecta, de iudicio Conferentiae Episcopalis, adhiberi potest.

Stipites vero aut basis ad mensam sustendam ex qualibet materia, dummodo sit digna et solida, confici possunt.

264. Altare mobile ex quibuslibet materiis nobilebus et solidis, atque usui liturgico, iuxta diversarum regionum traditiones et mores, convenientibus, exstrui potest.

265. Altaria tum fixa tum mobilia iuxta ritum Pontificalis Romani consecrantur; altaria tamen mobilia benedici tantum possunt. Nulla vero fit obligatio habendi petram consecratam in altari mobili aut in mensa, supra quam extra locum sacrum celebratio peragatur (cf. n. 260).

266. Usus includendi in altari consecrando, vel deponendi sub altari, reliquias Sanctorum, etsi non Martyrum, opportune servetur. Caveatur tamen ut de huiusmodi relinquantur veritate certo constet.

267. Altaria minora numero sint pauciora et, in novis ecclesiis, in sacellis ab ecclesiae aula aliquomodo seiunctis collocentur.

Church, Nicea II, which, as we have already had so much occasion to note, supports this tradition.

For these reasons it is my opinion that while the Latin Rite priest who celebrates the Eucharistic Liturgy, especially *extra loca sacra*, on an unconsecrated table or other convenient surface is certainly not proceeding in an anticanonical manner, still, unless there is great inconvenience entailed, he should be encouraged to use either the *petra sacra* or the Byzantine or Latin form of the antimimension in order to be in line with the ancient and constant tradition of the universal Church. This would also seem to be implied in norm 260 of the *Institutio Generalis* quoted above, where celebration without a consecrated altar, even *extra loca sacra*, is viewed as something to be done "praesertim... ad modum actus," i.e. only occasionally.

Lastly, we must note that this modification of the liturgical law of the Latin Rite in no way affects the liturgical law of the Byzantine Churches, not even those in communion with the Apostolic See of Rome, and hence the celebration of the Divine Liturgy, except in cases of dire necessity, without a duly consecrated and relic-bearing altar, remains forbidden and anticanonical to the Byzantine Rite clergy.

CONCLUSIONS

The antimimension is the portable altar of the Byzantine Rite, both Catholic and Orthodox, although it is also used on consecrated fixed altars as a type of corporal; the real corporal of the Greek Rite, the eileton, is traditionally used under the antimimension.

The word *antimimension* is derived from a combination of the Greek prefix *anti*, meaning "instead of," and the Latin word *mensa*, taken over into the Greek and signifying "table," especially "altar table." Antimimension, therefore means "something used instead of the (fixed) altar."

Aside from the fact that in form it consists of a piece of either linen or silk, decorated with the scene of the Deposition from the Cross and/or Entombment of Christ and inscriptions describing its purpose and giving the pertinent data of consecration, the antimimension is similar to the Latin Rite *petra sacra* in that it contains Relics and is consecrated with Sacred Chrism using a ceremony almost identical to the one used for the consecration of a fixed altar. Antimensia were at first consecrated only upon the occasion of the consecration of a fixed altar, but necessity caused the introduction, already in the Middle Ages, of the consecration of antimensia apart from the consecration of a fixed altar. Because of the characteristic Byzantine doctrine of "consecration through contact," the antimimension should properly be placed upon a fixed consecrated altar while it is being consecrated. The consecration ceremonial resembles, as does that of the fixed altar, the rites of christian initiation and so the antimimension is sprinkled with Holy Water, anointed with Sacred Myron (Chrism), and finally the Eucharist is celebrated upon it for seven days. The two most important moments of the consecration are the anointing of the antimimension with Chrism and the insertion of the Relics, although the validity would seem to depend solely upon the former; for licit use as a portable altar, however, the antimimension must be furnished with Relics. Although the consecration of antimensia has sometimes in the past been delegated to Priests, this runs counter to the practice of the Byzantine Church, since the antimimension is a witness to

the at least symbolic presence of the local Bishop at each Eucharistic Synaxis, and through him, and his sharing in the Apostolic Succession, to communion with the One, Holy, Catholic, and Apostolic Church of Christ.

The antimimension loses its consecration, i.e. becomes desecrated only when completely destroyed ; however, it may lose its usefulness for the celebration of the Holy Mysteries if it becomes too torn or soiled for decent use ; in this case it should be withdrawn from circulation and either kept in a suitable place, or, after removing the Relics, burned and the ashes disposed of in the sacrarium. Unless otherwise damaged in the process, washing the antimimension does not result in its loss of usefulness ; however, the washing of antimensia is repugnant to the sensibilities of Orientals.

The antimimension is used either as a portable altar or as a type of corporal on a fixed consecrated altar. Used as a portable altar, it supplies for the consecration of the table upon which it is extended and for the hallowing of the place itself. No altar cloths nor corporal are necessary when used for the celebration of the Byzantine Divine Liturgy, although the covering of the table with some suitable cloth would be laudable. To use the antimimension as a portable altar outside of a sacred place, a Bishop needs no permission. A Priest must receive this faculty from his Bishop, which, however, may be implied in his receiving the antimimension from the hands of the Bishop ; once received, it may be used even outside of the eparchy (diocese) of the Bishop who granted it. Oriental Catholic Religious Priests may under certain circumstances receive this permission from their Religious Superiors ; it is necessary that they belong to any one of the Oriental Rites, but their Superior may be of Western or Oriental Rite. The antimimension should be kept in a decent place, folded like the Latin corporal and in a protective covering, and should not be given to lay persons nor ordinarily touched by anyone who is not in Major Sacred Orders (which in the Byzantine Rite begin with the rank of Deacon).

The canonical tradition of the Latin Church, to whose attention the antimimension was brought in the XVI c. by the influx into Italy of Byzantine Rite immigrants, allegedly not always firm in their loyalty to the Pope of Rome, has eschewed the use of the antimimension by Latin Rite priests, apart from exceptional circumstances and in particular cases. This attitude culminated in the insertion in the Pian-Benedictan Code of Canon Law of a clause in canon 823, § 2 (which canon sanctioned to a certain degree the interritual use of altars) forbidding a Latin Priest to

celebrate the Holy Sacrifice of the Mass upon a Byzantine antimimension. Little by little, this discipline was relaxed and many indults were given, especially to military chaplains, for the use of the antimimension by Latin Rite clergy. In our own day, the faculties of *Pastorale Munus* permit a Local Ordinary to grant to his Priests (including those of the Latin Rite), in certain circumstances, the use of the Byzantine antimimension as a substitute for the *petra sacra*. However, the ruling of canon 823, § 2 cannot be considered abrogated, although it may be foreseen that the legislation on this point will be modified in the forthcoming renewal of Pian-Benedictan *Code of Canon Law*.

Since at least the late 1920's, the Latin Church has begun to imitate the Byzantine antimimension, and in its present form the *antimensium latinum* (which name is the most convenient one used) consists of a linen or hemp cloth, having sewn into a small pocket in one of its (right hand) corners authenticated relics of at least one martyr (but properly more than one), and blessed with a very simple ceremony by a Bishop or properly delegated priest. In outward appearance, it resembles very much the Latin corporal. The Latin antimensium is always used with the rubrically prescribed altar cloths and a corporal; it is never used as a corporal, and is placed under the altar cloths like the *petra sacra* for which it is a very convenient substitute. The local Ordinary may permit the use of the Latin antimensium to his priests, under certain circumstances, by the faculties granted to him through the Motu Proprio *Pastorale Munus*, of where, they apply, the *Decennial Faculties* granted to the missions and other territories. The faculties of *Pastorale Munus* tend to absorb these other grants, and the missionary may use whichever faculty is legitimate to him and facilitates more his work for the salvation of souls.

Our comparison of the Latin and Byzantine forms of the portable altar may be illustrated by the following chart p. 233.

The Christian altar began as a portable altar, and only later did fixed altars come into vogue; portable altars have always remained an important canonical institute, because outside of cases of extreme necessity, the Eucharistic Sacrifice, even when celebrated outside of a sacred place, must still be performed only upon a consecrated altar, although the Latin Church now admits of exceptions *per modum actus*. In the Latin Church there are two forms of the portable altar, the *petra sacra* and the *antimensium latinum*, while in the Byzantine Church, there is one form only, the Byzantine antimimension. Having studied the antimimension in the canonical tradition of the Byzantine and Latin Churches,

ches, we would like to close with a thought from the Russian Orthodox writer Nikolai Vassilyevich Gogol, who wrote in the year 1850 :

“The antimimension recalls the time when christians were persecuted and the Church had no settled abode. They could not carry an altar from place to place, so they used a Communion cloth into which relics of the Saints were sewn. To us in our day the antimimension proclaims that the Church is not confined to any exclusive building, city or locality, but rides like a ship on the waves of this world, nowhere coming to anchor, for her anchor is cast in heaven.”¹

¹ Cfr. NIKOLAI VASSILYVICH GOGOL, *The Divine Liturgy of the Eastern Orthodox Church* (translated from the Russian by Rosemary Edmonds), London: Dartman, Longman & Todd, 1966, p. 30.

COMPARATIVE CHART REGARDING THE PORTABLE ALTAR

Rite :	LATIN RITE (2 forms)		BYZANTINE RITE
I. <i>Name</i>	Petra Sacra	Latin Antimension	Byzantine antimension
II. <i>Outward Form</i>			
A. Material	Tablet of stone	linen or hemp cloth	linen or silk cloth
B. Ornamentation	none prescribed	none prescribed	Ikon(s)
C. Inscriptions	none prescribed	none prescribed	purpose & data of consecration
D. Inclusion of Relics	always	always	not always
III. <i>Consecration</i>			
A. Nature	consecration	simple blessing	consecration
B. Minister	Bishop or delegated Priest	Bishop or delegated Priest	Bishop ; Priests not usually delegated
C. Occasion in relation to fixed altar	usually apart	always apart	either with or apart from fixed altar
D. Desecration (Loss of usefulness)	By fracture of stone or removal of relics	by becoming unfit for purpose	only when completely destroyed
IV. <i>Use</i>			
A. Purpose	always portable altar, per se	always portable altar, per se	either portable altar or corporal
B. Altar cloths and corporals	always necessary	always necessary	not necessary when used in Byzantine Rite
C. Washing	permitted	permitted	discouraged
D. Permission for use:			
1. by Bishop	granted by CIC	granted through <i>Pastorale Munus</i> , various indults	never seems to have been restricted
2. by Priest	necessary	necessary	necessary but may be implicit
3. Interritual Use	always permitted	may be permitted through <i>Pastorale Munus</i> and various indults	per se still forbidden to Latin clergy ; may be permitted through <i>Pastorale Munus</i> and various indults

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BIOGRAPHICAL NOTE

Father JANUARIUS M. IZZO, O.F.M., was born on April 23, 1934, in Brooklyn, New York, and christened Francis Edmond William at the Parish of Our Lady of Refuge.

After completing his elementary education in the Public School System of Brooklyn, he moved with his parents to Catskill, New York, where he attended Catskill Public High School, graduating in 1951. He studied Physics at Brooklyn Polytechnic Institute for one year, entering St. Francis Seraphic Seminary, Andover, Mass., in the fall of 1952, where he studied Latin, Greek and Italian for one year. On August 15, 1953, he received the Habit of St. Francis and the religious name Januarius Maria in the Novitiate of the Immaculate Conception Province of the Friars Minor (New York) at Immaculate Conception Novitiate, Troy, New York. He was simply professed on August 16, 1954, whereupon he pursued his philosophical studies for four years (pronouncing his Solemn Vows on August 16, 1957) at St. Francis Seminary, Andover, Mass., and Mt. Alvernia Seminary, Wappingers Falls, New York. At Mt. Alvernia Seminary Father Januarius also did his four years of theological studies, being ordained to the Sacred Priesthood on June 16, 1962. He then taught Mathematics and Religion for two years at Christopher Columbus High School (an extern school of the Immaculate Conception Province) in Boston, Mass., during which time he attended classes in Education and Psychology at Boston College (Jesuit Fathers). In the fall of 1964 he enrolled in the School of Canon Law at the Catholic University of America, Washington, D.C., where he received the degree of Baccalaureate in Canon Law in May, 1965. In the autumn of 1965, Father Januarius was sent by his Superiors to Rome, where he enrolled in the School of Canon Law at the Pontificum Athenaeum Antonianum (Franciscan Fathers); there in June, 1966, he was awarded the degree of Licentiate in Canon Law. In the meantime, he also pursued courses at the Pontifical University of the Lateran (Moral Theology section—Alphonsianum), the Pontifical Institute of Oriental Studies, the Pontifical Archeological Institute (where he received a diploma in the Introductory Course), the Russicum, and those offered by the Sacred Congregation for Religious, and the Sacred Roman Rota. He successfully defended his Doctoral

thesis in the Aula Magna of the Pontificium Athenaeum Antonianum on June 24, 1968. On July 4, 1968, His Excellency, the Most Rev. Andrew Katkoff, M.I.C., Russian Byzantine Catholic Ordaining Bishop and Apostolic Visitor for All Russian Rite Catholics Outside of Russia, at a concelebrated Divine Liturgy in the Chapel of Sts. Cyril and Methodius in the Basilica of St. Clement in Rome, raised Father Januarius to the rank of a Right Reverend Mitred Archimandrite of the Russian Byzantine Rite. On May 31, 1970, Father Januarius was awarded the Degree of Master of Arts in Religious Education from Emmanuel College, Boston, and for the past three years has taught courses in Byzantine Liturgical, Sacramental, and Spiritual Theology at St. Basil's (Byzantine Melkite) Seminary, Methuen, Mass. At the same time he taught the Natural Sciences and Religion at St Francis Seminary, where he was also Guardian (Superior) from 1970 to 1973. Fr. Januarius then spent one year as Provincial Vocation Director.

APPENDIX I

TEXTS AND DOCUMENTS

ιδ'. Ἐάν τις τολμήσῃ ἐκυτὸν ἐνδύσαι τὸ ἅγιον σχῆμα προφάσει στρατείας ἢ ἄλλης τινὸς πανουργίας, ὡς δέθθεν γελοιάζων, τοῦτο ἐπιτίμιον ἔξει τεσσαρακοστὰς γ', καὶ οὕτως δεχθήτω 1).

ις'. Ἐάν φθαρῇ μονάστρια ὑπὸ βαρβάρων ἢ καὶ ἀτάκτων ἀνδρῶν, καὶ ἢ καὶ ὁ προτοῦ βίος αὐτῆς ἀμεμπτος 2), εἰς τεσσαράκοντα ἡμέρας ἐπιτιμᾶται καὶ κοινωνεῖται· εἰ δὲ πᾶς ὁ βίος αὐτῆς μεμολυσμένος ᾖ, τὸ τῆς μοιχείας ἐπιτίμιον ἐκπληρώσῃ.

ιζ'. Ἰὰν κατὰ ἄγνοιαν πλυνθῇ ἀντιμίνσιον, οὐ μολύνεται· ὁ γὰρ ἁγιασμός ἐν αὐτῷ ἐστὶ· τὸ γὰρ ἱερὸν μισρὸν οὐ γίνεται 3).

ιζ'. Οἱ ἀπὸ παλλακίδος καὶ πορνείας καὶ ἀπὸ διγαμίας καὶ τριγαμίας τικτόμενοι παῖδες, ἐὰν φανῶσιν ἀρετὰς ἔχοντες, καὶ ὥσιν ἀξιοὶ ἱερωσύνης, χειροτονεῖσθωσαν 4).

ιη'. Ἐάν τις ὀλίγον καιρὸν διὰ βίαν τινὰ ποιήσῃ κοιτῶνα τὸν γυναικῆν τῆς ἐκκλησίας 5), οὐ κατακρίνεται· ἐὰν δὲ χρονίσῃ, αὐτὸς μὲν ἐπιτιμᾶσθω, ἡ δὲ ἐκκλησία ἀπολήψεται τὰ οἰκεία.

ιθ'. Χρῆ 6) τὰ ἀβάπτιστα νήπια, ἐὰν εὐρεθῇ τις εἰς τόπον, μὴ παρόντος ἱερέως, βαπτισθῆναι· εἰς πᾶσαν ἀπορίαν, ὁ ἴδιος πατήρ, ἢ οἷοσδήποτε ἄνθρωπος, μόνον ἵνα ἐστὶ χριστιανός, εἰ βαπτίζει, οὐκ ἐστὶν ἁμαρτία.

κ'. Χρῆ μνημονεύειν τὸν διάκονον τοῦ ἡγουμένου αὐτοῦ εἰς τὰ διακονικά πάντα τε.

κα'. Ὁ βαπτισθεὶς, καὶ ἐκ νεότητος ὦν χριστιανός, εἰ καὶ ἔξ ἐθνῶν ἐβαπτίσθη νεωστὶ, ἢ καὶ 7) τῇ ἡλικίᾳ προβεβηκώς ἕως ἐτῶν λ' ἢ, καὶ προσφανῇ ἔχων ἀρετάς, χειροτονεῖσθω.

κβ'. Ὅτι οὐ χρῆ μεταδιδόναι τοῖς λαμβάνουσι 8) τόκον, ἢ συνεσθῆναι αὐτοῖς ἐπιμένουσι τῇ παρανομίᾳ.

κγ'. Ἐάν μοναχὸς πύθῃ εἰς ἐγκλημὰ, καὶ οὐκ ἦ ἀξίος κοινωνίας, οὐ χρῆ αὐτὸν εὐλογεῖν τράπεζαν, ἕως οὐ κοινωήσῃ.

1) Δεχθήσεται 15.— Ὁ τὸ μοναχικὸν ἐνδύς σχῆμα φόβω στρατείας ἢ ἄλλης τ. π. ὡς δέθθεν τούτου καταγελῶν καὶ τοῦτο μετὰ τὴν ἀνάγκην ἢ τὴν ὑπόκρισιν ἀποθέμενος, εἰς τεσσαρ. γ' ἡμέρων ἐπιτιμᾶται, καὶ οὕτως τῇ ἁγίᾳ πρόσεισι κοινωνεῖ 34.— 2) ἀμεμπτος, ἐπιτίμιον ἡμερῶν μ' ἔχει. . . εἰ δὲ ὁ πρῶν αὐτῆς βίος. . . ἐκπληροῖ, 34.— 3) οὐκ ἀποτίθεται τὸν ἁγιασμόν, οὐδὲ βέβηλον γίνεται 34.— εἰ τις πλήν [al. πληθῇ, πλυθῇ, πληθυνθῇ] τὸ ἀντ., οὐ βλάπτει· ὁ γὰρ ἁγιασμός ἐν αὐτῇ μένει πάντοτε 35. In fine 49 addit: μόνον ἐν ἀποκρυφῷ τόπῳ ἐκχυνέσθω τὸ ἀπόπλυμα. cf. infra can. 95-98. Idem canon inseritur in Theodori Studitae Epitimia, num. XIV, apud Maium, *Bibl. nov. t. V*, p. ult. p. 14. De antiminsis sive pannis, altarium vice sacratis, multa sunt in syntagmate Matthaei Blastaris ad litt. A, c. 8, p. 20; item ad litt. E, cap. 12, p. 118 edit. Bevereg. Ad cumulum lege Habert. in *Ἀρχιερατ.* p. 657—664, ubi e Meursii lexico hic idem Nicephori canon adducitur. Quin splendendum huiusmodi linteolum vide descriptum apud Maium *Bibl. nov. t. V*, praef. p. VIII.— 4) παλλακ. ἢ διγάμων ἢ τριγάμων τ. π., ἐὰν ἀξίον ἱερωσύνης ἐπιδείξωνται βίον, χειροτονοῦνται. 34.— περιφανῶ-

14. Qui ausus fuerit sacrum habitum induere sub militiae praetextu aut cuiusvis alius fraudis, quasi per locum, poenitentiam habebit trium quadragesimarum, neque aliter in communionem recipiatur.

15. Si fuerit monialis a barbaris aut a procacibus hominibus vitata, erat autem vita ipsius ante acta maculae expers, quadraginta diebus poeniteat, dein communicet; sin autem prior vita tota impura fuit, adulterii poenam expleat.

16. Si ignoranter antiminsium lotum fuerit, non polluitur: sanctificatio enim in ipso manet; quod enim sacrum, impurum non fit.

17. Qui ex concubina scortove aut digamis vel trigamis nati sunt, modo constet eos pollere virtutibus, dignosque esse sacerdotio, ordinentur.

18. Si quis ad breve tempus ob vim aliquam cubiculum fecerit in ecclesiae atrio, non condemnatur. Si moram ibi fecerit, poenis quidem ipse subicitur, ecclesia vero eius suppellectilem retinebit.

19. Necesse est infantes nondum baptizati, inventi in loco ubi sacerdos non comparet, baptizentur; quovis imminente periculo, proprius pater aut qualiscumque demum vir, modo christianus sit, si baptizat, nullum est peccatum.

20. Semper meminisse oportet diaconum antistitis sui ad singula officii sui munia.

21. Baptizatus aliquis et a teneris christianus, vel ex gentilitate recens initatus, si adolescentia expleta, venerit ad XXX annos, ac cernatur virtutibus non indigere, manibus consecrator.

22. Nefas est iis qui usuram faciunt sacra tradi, aut cum illis edi, dum in pravitate sua perseverant.

23. Si monachus in reatum incidit, nec communione dignus sit, illi vetatur ne mensam benedicat, donec communioni restituatur.

σιν. χειροτονεῖσθαι οὐ κωλύονται ib. Haec vero disciplina confirmatur tomo unionis Nicolai CP., et exponitur in Balsamonis respons. LXXII ad Marc. AI.— 5) τῆς ἐκκλ. om. 41, 48. — apud Mattheum can. III: Ὁ ἐξ ἀνάγκης· ἐπ' ὀλίγον χρόνον ἐν τῷ νάρθηκι τῆς ἐκκλησίας καταμονὴν ποιησάμενος, οὐ κατακρίνεται· αὐτὸς μὲν μὲτ' ἐπιτιμῶν ἐκβληθήσεται, ὁ δὲ καὶ ἀπολήψεται τὰ οἰκεία. Haec vero quadrant cum trull. can. LXXIV et XCVII, Dionys. Alex. II, etc. — 6) Ἐάν γεννηθῶσι νήπια ἐν μοναγείοις καὶ οὐκ ἐστὶν ἐν τόποις ἐκείνοις ἡ ἱερεὺς, ἢ διάκ. ἢ μον. ὀφείλουσι βαπτίσαι αὐτὰ καὶ κοσμικοὶ χριστιανοὶ πρὸς τὸ μὴ ἀποθανεῖν ἀβάπτιστα 33). — μὴ ὄντος ἱερέως, βαπτίζεσθαι ὑπὸ τῶν εὐρισκομένων χριστιανῶν καὶ ὑπ' αὐτοῦ τοῦ ἰδίου πατρὸς, οὐ γὰρ ἐστὶν ἀμ. 40.— Εἰ βαπτίζει δὲ καὶ ὁ ἴδιος π. . . μόνον εἰ χριστιανός, οὐκ ἔ. α. 34.— 7) Εἴγε 1. προβεβ. ἢν ὡς 48. Lucem forte dabunt huic can. ea quae in cod. 33 legitimus: Ὁ βαπτισθεὶς ἐκ νεότητος αὐτοῦ χριστιανός ὦν ἀπὸ 15' καὶ ἐξ ἐθνῶν, ζήτουσιν αὐτοῦ τὰ ἁμαρτήματα. Ἐάν δὲ ἐκ τῶν ἐθνῶν τις ἢ καὶ βαπτισθῇ καὶ [εἰ]λ' ἔτη ἐστὶ καὶ γινώσκων γράμματα, δεχέσθω εἰς ἱερωσύνην.— 8) Λαμβάνοντα ἢ ἐσθίειν εἰς τὸν οἶκον αὐτῶν 33. Χρῆ μεταδίδειν τοὺς λαμβάνοντας. . . ἐπι-

λαιώδη κλέμματα, οὐχ ἱερῶνται ἀλλὰ καὶ ὁ ἱερῶδεις καὶ τῷ τοιοῦτῳ περιπεσὼν, καθαιρεῖται.

4ε. Τὰ ἀντιμίνσια, ἔθνα ἃν χρεῖα γένηται τούτων, ἀκωλύτως παραπέμπονται, καὶ οὐ περιγράφονται ἐν τῇδε τῇ ἐνορίᾳ ἣ ἐκείνῃ, ἀλλὰ δὲ καὶ ὑπερῶρια γίνονται, καθὰ δὴ καὶ τὸ δεῖον μύρον 1).

4ς. Ἐὰν ἀντιμίνσιον 2) πλυνθῇ ἐν τόπῳ ἀποκρύφῳ ἢ καλύμματα 3), οὐκ ἔστιν ἀμαρτία· εἰ δὲ ἐν τόπῳ ἐν ᾧ πατεῖται, ἀμαρτάνεται.

4ζ. Ὁ μετὰ ἀντιμίνσιον ἐν ἰδίῳ τόπῳ οἰκίσκου ἢ πλοίου, θείαις εἰκόσι ἀφωρισμένῳ, ἱερουργήσας ἢ βαπτίσας, οὐ προκριματισθήσεται, ἐπεὶ καὶ οἱ τοῖς βασιλεῦσιν 4) ἐπόμεινοι κληρικοὶ ἐπὶ πεδιάδων ἐρήμων ἱερουργοῦσιν, ἐν μόνῳ μέντοι ἀποτεταγμένῳ εἰς τοῦτο βαμβικίνῳ 5) οἰκίσκῳ.

4η. [Ἐὰν] ἱερεὺς λειτουργήσῃ δίχα ἀντιμίνσιου, ἔχει ἱπιτίμιον χρόνον ἕνα, μετανοίας ε'.

4θ. Ἱερεὺς 6) ἐπιγυνὸς τὴν σύνοικον μοιχευθεῖσαν, ἀπωσάμενος μὲν, ἀκώλυτος· παραδεξιόμενος δὲ, ἀνέρος· τὴν προῖκα δὲ τῆς τοιαύτης τὸ μὲν διμοῖρον ὑπὲρ τοῦ τεχθέντος παιδός, τὸ δὲ τρίτον παρασχεθήσεται αὐτῇ δοθησόμενον εἰς τὸ μοναστήριον ἐν ᾧ ἀποκαθήσεται.

ε'. Ἐὰν τις ἀπὸ κλεψίας φόνευσιν μελετήσῃ, ἐπιτιμία ἔτη 8, μετανοίας μ', τὸ πρῶτ' καὶ ἐσπέρας, ὁμοίως καὶ ἀντίδωρον κατὰ 8 κυριακάς.

εα'. Ὁ κλέπτης κατὰ τὸν μέγαν Βασίλειον καν. 5α' εἰ μὲν ἐκουσίως ἐξωμολογήσατο, εἰς ἔτος ἐν ἀφορίζεται· εἰ δὲ ἑλεγχθεὶς, ἔτη β'. Ἄλλ' ἡμεῖς τὸν γνησίως μετανοοῦντα, ὡς ἡμέρας μ' τῆς κοινωνίας ἀπέργομεν, τὸν δὲ ἑλεγχθέντα χρόνον ὅμοιον μετὰ τὴν θ' ἑξηροφάουonta καὶ μετανοίας 5' τὸ νυκθήμερον.

magis foro quam in ecclesiastico versatus, undecim tamen Nicephori canones excitavit, quorum duos, scilicet nostros 94, 95, solus propemodum servavit in can. epitome sect. II tit. 1 et 6. Cod. 27 nanian. fusiorem videtur sequi scripturam: 'Ο δὲ δ. κλ. ε. εἰς ἱερουσὺν οὐκ ἔρχεται. Εἰ δὲ μετὰ τὴν ἱερουσὺν τῷ πάθει περιπεσούται, τούτος τῆς ἱερουσύνης ἀπὸ γυμνοῦ (ἀπογυμνωθῇ?), κατὰ τὸν κ' τὴν ἀγίῳ ἀποστόλων, canonemque integrum recitat et addit: καὶ ὁ τὸ κλαπὲν ὑποδεχόμενος ἴσως τοῦ κλέψαντος τιμωρεῖται.—1) μύρον. Brevius in cod. 28 et 29 (Marcian. 231, 232): τὰ ἀντιμίνσια οὐ περιγράφονται ἐν οἷς πέμπονται τόποι, ἀλλ' ἀκωλύτως [ἀλλὰ πανταχοῦ 29] ἱερουργοῦσιν. His quae supra ad can. 16 tetigimus obiter de *antiminsiiis*, adde pauca huic 95 et caeteris canonibus illustrandis necessaria. Ut requiruntur pro sacris conficiendis altaria ab episcopo consecrata et lapidea, quae huc illuc deportari Orientales non sinunt, ita facile concesserunt sacros quosdam pannos, altarium ritu et vice usurpari, quos *antiminsia* dicunt, i. e. quae pro consecratis mensis sunt. Quum autem templum dedicatur, solent antistes huiusmodi pannum humi sternere, sanctaeque mensae circumvolve, eundemque postea, in multis partes scissum, inter sacerdotes distribuere, ut

pitalibus, ad sacerdotium non admittatur; quin etiam sacerdotio initiatus, si in tale crimen ceciderit, deponatur.

95. *Antiminsia*, ubicumque fuerit iis opus, citra prohibitionem mittuntur, neque hac vel illa regione circumscribuntur, sed in altam quoque provinciam transferuntur, sicut et sacrum unguentum.

96. Si *antiminsium* lotum fuerit, vel etiam vela, in loco abditto, non peccatur; sin ubi palam deambulator, peccatum est.

97. Qui cum *antiminsio* in privato loco domusculae vel naviculae, divinis imaginibus consecrato, aut liturgiis aut baptismum perficit, ne citius damnetur, quum clerici imperatoribus addicti, in caepetribus desertis sacra faciunt, nec nisi interim in tuguriolo ad id ex panniculis linteis aptato.

98. Sacerdos, si liturgiam fecerit sine *antiminsio*, obnoxius est poenitentiae unius anni et centum metanoearum.

99. Sacerdos qui noverit coniugem suam adulteravisse, si dimiserit eam, erit insons; si receperit eam, contaminatur. Dotis vero illius duae partes proli genitae reserventur: tertia autem pars ipsi danda ad monasterium in quo tondebitur.

100. Si quis ex furto in caedis meditationem venerit, habet poenam IV annorum, metanoearum XL sabbato ad vespas, simulque donum offerat per IV dominicas.

101. Fur ex magni Basilli canone LXI, si sponte confessus fuerit, uno anno separatur; si convictus, duobus annis: nos autem sincere poenitentem XL dies a communione arcemus; convictum, per idem tempus, additis ad horam IX xerophagia et VI metanoeis die ac nocte.

ipsi sanctas iis mensas, ubicumque sacra celebraverint, amiciant. Cf. Bevereg. t. II, p. 132 *Annof*. Editores horum canonum omnes fugit Harmenopuli esse scholium illud quod male in canonem intruserunt. Καλοῦνται δὲ οὕτως, ὡς ἀντιπρόσωπα καὶ ἀντίτυπα τῶν πολλῶν μίνσων, τῶν καταρτιζόντων τὴν ἀγίαν καὶ δεσποτικὴν τράπεζαν· κυρίως δὲ ἐπ' ἐκείναις τῶν τραπεζῶν τίθενται αἱ καθιέρωσις οὐχ ἡγίασεν. Iidem praeterea editores caecis oculis ineptam Leunclevii versionem receperunt, omnino emendandam et sic fortasse: « *Antiminsia* autem appellantur, quasi in vice et in imagine ponantur multorum linteolorum qui sacrae et dominicae mensae aptantur. Proprie vero pro mensis apponuntur, quas consecratio non sanctificavit. » Haec Harmenopolus accepit a Balsamone in can. VI. concil. II. SS. niceni.—2) ἀντιμίνσιον. Canon 16 accedat hisce quatuor 95, 96, 97, 98; omnes enim simul iunguntur in cod. 28 et quatuor in 29 sub eadem epigrapha περὶ ἀντιμίνσιων Νικηφόρου πατριάρχου, quasi ab uno fonte deriventur.—3) κάλυμμα cod. 29, suspicor gravius mendum huc irrepisse, pro his verbis quae cod. 48 in can 16 inserit: μόνον ἐν ἀποκρύφῳ τόπῳ ἐκχυνέσθω τὸ ἀποκάλυμμα.—4) βασιλικῆς pro βασιλικαῖς? 29.—5) βαμβικίνῳ ib.—6) ἱερεὺς. Ex eodem veneto

B. ENGLISH TRANSLATION OF THE RUSSIAN BYZANTINE CEREMONY FOR THE CONSECRATION OF ANTIMENSIA BY A BISHOP APART FROM THE CONSECRATION OF A FIXED ALTAR (HOLY TABLE) ¹

First of all, the bishop orders the treasurer, or the priest to whom is entrusted the consecration of the churh and who has experience in this, to prepare all that is needed, that is : a little pocket is sewn on the reverse side of the antimensia, in the middle of the upper part. When they are ready he places them on a tray and carries them into the church, putting them on the altar on the "inditia" (altar cloth). He also prepares the wax-mastic, the holy relics of the Martyrs and a receptacle with the "rodostamma" (rose-water), (a good Mass wine is used if there is no rose-water), the sacred Myron (chrism) in a container, and a brush for anointing the antimensia with the Myron.

The sacred relics are placed in particles on a Diskos (Paten) with the Asteriskos on the Diskos ; they are covered with the "pokrov" (Paten Veil), put on the prothesis table, and two candles are lighted in front of them. (If many antimensia are to be consecrated, then relics are placed on the paten according to the number of the antimensia).

When the time for the Sacred Liturgy has arrived the Bishop vests in all the episcopal robes ; over these he is girded with a savanon (apron) ; in front, from chest to feet ; in back, caught up in a way that the two extremes touch. Across this savanon is placed a cincture ; on each arm of the Bishop is placed a towel, tied with a ribbon.

Vested in this way the Bishop enters the sanctuary and the priests and deacons present enter with him ; no other persons may come into the sanctuary : only the Bishop, the priest and the deacons (and servers).

The protodeacon : Let us pray the Lord.

¹ Adapted from MALTZEW, *Begräbnis-Ritus und-einige spezielle und alterhumliche Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes*, Part II, pp. 114-142, as collated with various Euchologia and Činovici.

The Bishop, in front of the altar, prays over the antimensia, in a way so as to be heard by all :

“O Lord God, our Savior, who create and ordain everything for the salvation of the human race, accept the prayer which we, your unworthy servants offer to You ; render us apt at this moment to accomplish in blameless manner this our ministry of consecrating an altar for your glorification, in your Holy Name, in the name of Saint N. N., and of offering on this holy table the sacred gifts.”

Exclamation (Ekphonesis) : Because to You is given all glory, honor and adoration, Father, Son, and Holy Spirit, now and always and forever and ever. Amen.

And immediately an orletz (small carpet) is extended before the Royal Doors of the Ikonostasis and a cushion placed on it. The Bishop leaves the sanctuary, and when he is on the orletz :

The protodeacon : Again and again, bending the knee, we pray to the Lord.

The Bishop kneels on the cushion, and the priests who are with him, as also all the deacons who are in the sanctuary, kneel down. The Bishop prays as follows :

“O God without beginning and eternal, You draw all things out of nothing ; You dwell in inaccessible light ; You have the heavens as your throne and the earth as a footstool ; you gave Moses orders and prescriptions, and to Bezalel a spirit of wisdom, thus enabling them to construct the Tabernacle of the Covenant, in which rites and celebrations were performed, as images and prefigurations of the reality ; you granted Solomon breadth and greatness of heart, and that way you reared the ancient temple. Your grace has inaugurated the true tabernacle, the celebration in the spirit through your saints and most exalted Apostles ; by means of them you have planted on the earth your churches and your altars, O Lord of Powers, so that spiritual and unbloody sacrifices be offered to you ; who graciously deigned that this altar be consecrated in the name of Saint N. N., to Your glory, that of Your only-begotten Son and of Your Most Holy Spirit ; remember, O immortal and munificent King, Your bounty and mercy, which are eternal ; do not disregard us, though contaminated by numberless sins ; do not invalidate your covenant by reason of our unworthiness ; pass over our sins, strengthen us, and by Your grace and the descent of Your Holy and vivifying Spirit enable us to perform in blameless manner the consecration of this Your holy altar (these Your holy altars) ; so that on it (them) we may bless you with psalms and songs and with the divine mysteries, and

forever glorify Your mercy. Yes, O Lord our God, hope of the earth to its very confines, hear us sinners who pray to You; let Your Most Holy, the adored and omnipotent Spirit descend; consecrate this altar (altars); fill it (them) with eternal light, choose it (them) as your dwelling; make of it (them) the tabernacle of Your glory, adorn it (them) with your divine and immense gifts; appoint it (them) as a haven for the tempest-tossed, a remedy for the passions, a refuge for the homeless, a scourge of the demons; let Your eyes be open on it (them) day and night, Your ears attentive to the prayers of those who come to it (them) with the fear and piety of God to invoke Your most Honorable Name, adored by all; bring it to pass that everything they ask of You may be granted from heaven above; have mercy and be compassionate; keep it (them) firm to the very end of time; make of this altar (these altars) the Holy of Holies by the strength and action of Your Holy Spirit. Glorify it (them) more than the Mercy-Seat of the law, that the sacred actions performed on it (on them) may reach right to Your holy, heavenly and spiritual holy altar, and there obtain that we be shadowed by your grace. We have confidence not in the ministry of our unworthy hands, but in your unspeakable benevolence.

At the end of the prayer the Bishop rises and goes into the sanctuary toward the holy altar; the sanctuary is closed and the protodeacon says inside the sanctuary:

Deacon: Help and save us, have mercy on us and keeps us, O God, by Your Grace.

Clergy: Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord;

Clergy: Lord, have mercy.

Deacon: For the Holy Synod (or: for His Holiness the Patriarch N. N. and for the Holy Synod...) (or: for His Holiness the Universal Pontiff N. N., Pope of Rome and...) and for our Most Reverend (Arch) Bishop N. N. and the work of his hands, and the reverend clergy here with him, let us pray to the Lord.

Clergy: Lord, have mercy.

Deacon: That this altar (these altars) may be sanctified by the descent and the action of the Most Holy Spirit let us pray to the Lord.

Clergy: Lord, have mercy.

Deacon: For our government and all the armed forces, let us pray to the Lord.

Clergy: Lord, have mercy.

Deacon : For this city (village) (holy monastery), and for every city and country and those living in them in faith, let us pray to the Lord.

Clergy : Lord, have mercy.

Deacon : For our deliverance from all affliction, anger and need, let us pray to the Lord.

Clergy : Lord, have mercy.

Deacon : Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, and all the Saints, let us commend ourselves, one another, and our whole life to Christ our God.

Clergy : To You, O Lord.

Exclamation (by Bishop) : For holy are you, our God, who dwell in the midst of the Martyrs who suffered for You, and to You we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and always and for ever and ever.

Clergy : Amen.

After the "Amen," the Deacon having invited : "Let us pray to the Lord," the Bishop, bowing before the "rodostamma" (rosewater), recites the following prayer :

O Lord our God, who sanctified the waters of the Jordan with Your redeeming manifestation, do You now, the same Lord, send down the grace of Your Holy Spirit and bless this water for the consecration and completion of this Your Holy altar (of these holy altars) ; for You are blessed forever and ever. Amen.

And he blesses with the sign of the cross the "Rodostamma" three times ; then he takes the vessel containing it and sprinkles some of it three times in the form of a cross on the antimensia, saying :

In the name of the Father, of the Son and of the Holy Spirit. Sprinkle me with hyssop and I shall be pure ; wash me and I shall be whiter than snow ;

Saying this three times, he then adds the rest of psalm 50 to its end. And at the conclusion : Blessed is our God, now and ever and for all ages. Amen.

Then he takes the vessel containing the sacred great Myron (chrism). While the deacon says : *Alleluia* three times the Bishop traces three crosses on each antimension with a brush dipped in sacred Myron ; one in the center and two at the sides, while psalm 132 ("Behold how good it is") is read in its entirety. As a "gloria," the Bishop says : Glory to You, Holy Trinity, our God, for all ages. The priests answer "Amen."

If there are many antimensia, he does the same for each one and psalm 131 ("O Lord remember David") is added.

Then the Bishop goes to the table of prothesis with the priests, deacons and acolytes, and standing before the sacred relics says the following prayer :

Deacon : Let us pray the Lord.

Bishop : O Lord, our God, faithful to Your word and steadfast in Your promises, who have accorded to Your holy martyrs the accomplishment of noble and glorious deeds, of fulfilling their mission of piety and of conserving a genuine confession of the faith ; You, O Most Holy Lord, be entreated by their prayers and grant us, Your unworthy servants, to share an inheritance with them, that being followers of them we also may be partakers of the good things that await them.

Exclamation : Through the mercy and love toward mankind of Your only-begotten Son, with whom You are blessed, together with Your all-holy, good and life-giving Spirit, now always and for ever and ever. Amen.

Bishop : Peace be with all of you.

Deacon : Bow your heads to the Lord.

Bishop : O Lord our God, through the prayers of our most holy Lady, Mother of God, and of all Your saints, direct the works of the hands of us, Your unworthy servants, and grant that we may prove acceptable in all things to Your goodness.

Exclamation : Blessed and glorified be the majesty of Your kingdom, of the Father, and of the Son, and of the Holy Spirit, now and always and for ever and ever. Amen.

After the prayer has been finished, the Bishop takes the diskos with the holy relics, covered with the "pokrov" (paten veil). Holding them on his head he makes an entrance, going from the North door of the Ikonostasis with the priests, the deacons, the acolytes, and the "ripidia" (liturgical fans). The acolytes precede, then the deacons, with thuribles, incensing ; and they go up to the royal doors. As they enter the Troparion is sung :

O Good One, who founded your church upon the rock of faith ; rightly direct our petitions in it, and accept the people who cry to you in faith : save us, O our God, save us.

Before the royal doors the Bishop says in a loud voice :

Lift up your gates, O Princes.

And when the doors have been opened, the Bishop enters the sanctuary and circles the altar, singing :

O holy martyrs, who fought the good fight and have received your crowns ; entreat the Lord that our souls may be saved.

Glory to you, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the consubstantial Trinity,

and places the paten on the altar ; then the thurible is given the Bishop who incenses the altar on all sides as he says psalm 25 : Judge me, O Lord... completely. Then he stands before the altar.

Deacon : Let us pray the Lord.

Bishop : O Lord of heaven and earth, who with unspeakable wisdom founded Your Holy Church, and appointed the Order of the Priesthood on earth as an antitype of the Angels' service in heaven ; receive also us, O munificent Lord, who now petition you, not as being worthy to ask such great things of You, but that the surpassing excellence of Your goodness may become known, for You have not ceased to be gracious in many ways to mankind. And, as the greatest of Your benefits, You bestowed upon us the coming in the flesh of Your Only-Begotten Son, who was seen upon earth, and shedding forth the light of salvation upon them that sat in darkness, offered himself as a sacrifice for us, becoming a propitiation for the whole world and making us partakers of his Resurrection ; and after he ascended into heaven, He endowed His Apostles and Disciples, as He had promised, with power from heaven, which is the Holy Spirit, adored and almighty, who proceeds from You, our God and Father, through Whom, also, they became mighty in deed and word, administered Baptism unto the adoption of sonship, built churches, established altars and instituted the laws and precepts of the Priesthood. And we sinners, having preserved this tradition, fall down before You, the everlasting God, and implore You, O most merciful One ; fill With Your divine glory this church erected to Your praise and show forth Your holy Altar (Altars) set up in it as the Holy of Holies ; that we who stand around it (them), as before the awesome throne of your kingdom, may blamelessly serve you ; sending up to you petitions for ourselves and all the people, and offering the unbloody sacrifice to Your goodness, to the remission of sins both voluntary and involuntary, to the governing of life, the attainment of good behavior, and the fulfillment of all righteousness. Peace be with all of you.

Deacon : Bow your heads unto the Lord.

Bishop : We thank you, O Lord of Hosts, that you have graciously vouchsafed to continue also to us sinners and your unworthy servants, because of Your great love for mankind, that grace which You poured out on your holy Apostles and upon our saintly fathers. Therefore we beg You, O all-merciful Lord, fill with glory and holiness and grace this Altar (altars), that the unbloody sacrifices which shall be offered on it (them) to You may be changed into the most pure Body and precious Blood of Your Only-Begotten Son, who is our Lord, and God, and Saviour, Jesus Christ, unto the salvation of all Your people, and of our unworthiness.

Exclamation : You indeed are our God, God of mercy and of salvation, and to You we attribute glory, to the Father, Son, etc.

After he has finished the prayer, the Bishop takes flat pieces of the wax-mastic, places relics on them, and pours on them the holy great Myron, and fixes them firmly with the wax-mastic in the pockets provided for them on the back of the antimimension (antimensia). (A practical way to do this is to take a small disk of wax-mastic, place the particles of relics on it, anoint them with Holy Myron, and then fold up the disk so that the relics are enclosed in the wax-mastic before they are inserted into the pockets provided for them on the backs of the antimensia. They are then firmly pressed so that they adhere to the antimensia. The pockets can later be sewn shut to make sure that the relics cannot fall out.)

Deacon : Let us pray the Lord.

Bishop : O Lord our God, who has bestowed upon the holy Martyrs who suffered for your sake also this glory that their relics should be sewn far and wide over the earth, in Your holy churches, and should bring forth healing fruits ; do You, the same Master, who are the giver of all good things, through the intercession of the saints whose relics You have graciously permitted to be placed in this Your most honorable altar (these Your most honorable altars), enable us in a blameless manner to offer to You on it (on them) the Unbloody Sacrifice ; and grant us all those petitions that are for our salvation, deigning also to the relics therein of those who have suffered for Your holy Name, that they may work miracles for our salvation.

Exclamation : For Yours is the Kingdom, and the power, and the glory, Father, Son, Holy Spirit, etc.

After this the Bishop puts aside before the holy altar the *savanon* (apron) and towels with which he had been girded. Then he says :

Let us depart in peace.

He now leaves the sanctuary and stands at this usual place. According to the rubrics, the Hours and the Divine Liturgy begin. The *antimensia* must remain on the altar seven days and the Divine Liturgy is to be celebrated on them each day.² Before the *antimensia* are distributed, they must be signed by the Bishop.

² Note that this rite is performed before the Divine Liturgy ; it can also be celebrated during the Divine Liturgy after the exclamation : "So that they also with us glorify..." but in general the "*Činovniki*" (pontificale) and the "*ustav*" (ordo) prescribe that this rite be carried out before the Liturgy (and this is more fitting) according to the rite as here described, lest the course of the Divine Liturgy be interrupted or delayed.

C. THE CEREMONY OF THE CONSECRATION OF A CHURCH PERFORMED BY A PRIEST (INSTEAD OF A BISHOP) USING AN ANTIMENSION PREVIOUSLY CONSECRATED BY A BISHOP

I. *Outline of the Ceremony :*

I. Preparations :

- A. On a table behind or near Holy Table : container with handle for heating wax-mastic; ingredients of wax-mastic; 4 nails; 4 stones; towels; red wine; rose-water; perfume; sponges; a knife; 15 to 20 meters of silk or cotton cord; plates; candles for the Priests to hold; a container of water to be blessed, and the Holy Water sprinkler; Container of Holy Myron, and brush.
- B. On another large table placed in the center of the Church are altar covers of Prothesis and Holy Table (inditij, sračiza, etc.), Chalice veils (Vozdukh, Pokrovci), the eiliton, Tabernacle, Altar Gospel Book, Hand-Cross, Chalice, Diskos, Asteriskos, Spear, Communion Spoon, plates, sponge for antimimension, sponge to be kept in Chalice when not in use.
- C. Two lecterns (analoj) beside table B. with three blessed Ikons on them (Jesus, Mary, Titular of Church).
- D. The seven-branch Candelabra ; processional candles.
- E. Vestments for Concelebrants, Deacons, and Servers. Also aprons (zapony) to protect vestments of Concelebrants. Liturgical books.
- F. Veil (zavjesa) for Royal Gates. 2 thuribles.
- G. Table for the Artoklasia (Blessing of Bread, Oil, Wine, Wheat) at the Nocturnal Vigil, and which will later be used to hold the Antimension before the fixed Ikon of Christ during the night.

II. Ceremony

- A. Preliminaries : Little Vespers and Nocturnal Vigil are celebrated in Church to be consecrated on the evening of the Vigil of the Consecration. In the morning, before the Consecration, the Antimension may be carried to the nearest Consecrated Church ; more

usually, it is left before the Ikon of the Savior where it has rested during the night with a lamp burning before it, lying on a Diskos, covered by Asteriskos and Veil (Vozdukh).

- B. Blessing of Water : Concelebrants, Deacons, and Servers vest and Lesser Blessing of Water is performed.
- C. Construction of the Altar : Concelebrants put on aprons. First Celebrant sprinkles holy water on both sides of the mensa. Concelebrants put mensa on its supports, wax-mastic is poured into the holes provided, excess scraped off with knife, nails pounded through holes to fasten mensa to supports, using stones for hammers. Psalm 22.
- D. Washing of the Altar (Holy Table) :
 1. With warm water soap, dried with towels ;
 - (2. With blessed mingled red wine and rose-water ;)
 3. It is dried with sponges. Psalm 83.
- E. Anointing of Holy Table with Holy Myron (Chrism) : First Priest anoints Altar in three places, i.e. the middle where the Altar Gospel will lie, and a bit below on either side where the Diskos and Chalice will stand during the Divine Liturgy.)
- F. Anointing of the Walls of the Church with Holy Myron : First Priest anoints walls with Holy Myron in the form of a Cross in the following order : The East Wall (Apse) above the elevated place (seats for Bishop and Priests), above the West Doors, on the North Wall and finally on the South Wall.)
- G. Vesting of Holy Table & Prothesis : Sračica of Holy Table is sprinkled, placed over Holy Table, tied with cords. Inditija is sprinkled and Holy Table is vested with it. The furnishings of the Holy Table (except the Antimension) are placed on it. Prothesis is vested and its furnishings placed on it after each has been sprinkled with Holy Water. Psalm 92.
- H. Purification of the Sanctuary and Church : Sanctuary and Church are sprinkled with Holy Water and incensed by First Priest. He lights the altar candles. Psalm 25.
- I. Procession with Antimension : First Priest says "Let us depart in Peace." He and Concelebrants (carrying Ikons) procede from Sanctuary to place before fixed Ikon of Christ where the Antimension lies on a table. First celebrant incenses the Antimension and prostrates before it, picks up Diskos with Antimension and preceded by Clergy and People exits from Church and walks around outside of Church. Second Priest follows him sprinkling outside

walls of Church with Holy Water. Troparia. Arriving back at outside doors of Church, First Celebrant deposits Antimension and Diskos on a small table prepared there with four candles at its corners. First Celebrant makes 3 prostrations to Antimension and chants: "You are Blessed, O Christ our God..." then dialog begun "Lift up your gates, O Princes..." Dialog interrupted as First Priest reads two prayers. Renewal of dialog. First Celebrant picks up Diskos with Antimension, traces a Sign of the Cross on the doors, then all enter Church.

- J. Enthronement of Antimension: First Celebrant goes directly into Sanctuary with Antimension and deposits it on the Holy Table, covers it with Gospel Book and incenses it. All kneel and he recites a prayer.
- K. Closing rites: All rise, First Priest, standing in the center of the Church, signs the cardinal points (E, W, S, N) with the Hand-Cross as Deacon incenses Cross. All come to kiss Cross and are sprinkled with Holy Water when they come up. The sponges used for the washing and drying of the Holy Table are cut into pieces and distributed as sacred souvenirs.
- L. The Divine Liturgy: The Hours are read and Divine Liturgy begins. It is celebrated in the newly consecrated Church each day for seven days.

III. The Proper Day for the Consecration of a Church (either by a Priest or a Bishop) – It may be celebrated on any day except the following: (Because of Confusion of Offices)

- A. A Church may not be consecrated on the Feast Day to which the Church is dedicated. Interference and confusion would occur between the proper parts of the Office when the Feast Day and the Anniversary of Consecration were celebration simultaneously.
- B. A Church dedicated to the Resurrection may not be consecrated on a week-day. It must be consecrated on a Sunday, but however, not on the Sundays which fall during Lent or Pentecost, nor on which are always celebrated Feasts of the Mother of God, or of the Holy Fathers, or of the Martyrs.
- C. A Church dedicated to a Saint may not be consecrated on Feasts of the Savior or of the Mother of God, or of a great Saint whose Office has "polielej."
- D. Because of fasting prescriptions, Churches should not be consecrated during Lents or on a day of fast.

2. *The Ceremony in full*¹:

At the consecration of a church performed by a priest the same rites are celebrated, with slight variations, as prescribed for the consecration when carried out by a bishop.

The following list has been compiled of things indispensable for the consecration of a church as performed by a priest: The superior, or Rector, with his clergy in attendance for the consecration of the church, must have the following items ready for the day of the consecration: a small casserole of copper for the wax-mastic, the handle of which must be wrapped in cloth so as not to burn the hands; 500 gms. of yellow wax and 50 gms. of each of the following materials: mastic, plain incense and rose-incense, and aloes, all ground up; four nails; four stones; five or more towels; two bottles of red wine, one for the consecration ceremony, the other for the Eucharist and for the *teplota* of the celebrants; a bottle of rose-water; some phials of perfume; six "greek" sponges, one for the antimension, one for the chalice, and the others for the consecration ceremony; a clean table knife; a cord of silk or of cotton, 15 to 20 meters, a second one of the size of the altar; the two small plates usually used for the *antidoron* for presenting to the celebrant all the ingredients indicated above for the consecration of the altar; 15 to 20 candles for the priests to hold, of the kind used for the nocturnal vigil, to be used for the consecration of the water and that of the church at the proper moment; a receptacle for the blessing of the water, of not too large a size, and the sprinkler. All the above-mentioned items are to be placed on a table arranged at the rear of the altar, where this is possible. Further, on the day of the consecration itself, some tepid water in any sort of a container must be placed on this same table.

On another large table, covered with a white cloth and placed in the center of the church, must be arranged the utensils of the *prothesis* table and of the altar, in the following order: at the left half of the table are placed, crossed, the cover of the *prothesis*, on top of this the *sračica* of the prothesis; on top of all this the cover of the altar, the *inditij* and the *sračica* and above this the *vozdukhi* (chalice veils) and the *eiliton*. Then at the right half of the table: the tabernacle, the gospel, the cross, the chalice, the *diskos* (paten), the *asteriskos*, the spear, the little spoon, the small plates, the sponges for the antimension and the one which is kept in the chalice. Finally, this table is to be covered with a white and diaphanous material, like muslin, of which there will be necessary two and a half meters in length and two in width,

¹ Translated from NIKOLSKIJ, USTAV, pp. 815-823.

according to the size of the table. Alongside this table are arranged two *analoj* (lecterns) and above them three blessed ikons, of the Savior, of the Mother of God, and a smaller one of the titular Saint of the church; then the seven-branch candelabra, if there is one, and other movable candelabra, two, four, six, eight, or as many as are desired. Before the consecration of the church these are to be removed, to be brought into use only during the nocturnal vigil, to give more light and added solemnity to the church, since no lights are placed before the fixed ikons not yet blessed; and the celebrants carry out the nocturnal vigil not in the sanctuary but in the center of the church at the above-mentioned place in front of the covered table and with the holy doors closed. Further, one must prepare the priestly and diaconal vestments according to the number of the celebrants; for in the consecration from three to six, or eight, priests may participate. Thus, for example: during the procession inside the church the Superior carries the holy antimension; the following two priests accompany him, supporting his arms; the next two carry the cross and the gospel; the next, the ikons of the Savior and of the Mother of God; besides these priests there should be another who precedes the procession, sprinkling the church and the people. The Liturgy can be celebrated with three or five. There must be four deacons; one stays with the Superior, another holds the wax-mastic, another carries the blessed water, while still another presents each ingredient for the consecration ceremony. When there are not enough deacons, then the *psalomšćiki* (minor clerics) can be invited to these functions; besides these three servers wearing "stichars" are needed: one to present the thurible, another to read the Hours, the third to hold the book for the Superior during the consecration. Chanters are also required. There is need of *zapony* (aprons) for the priests according to the number of celebrants, the *zavjesa* (curtain) for the Royal doors, and another curtain of simple cloth for near the west doors... This last can be adjusted on a wire or a silk cord in the church; otherwise, follow the prescriptions of Trebnik. Some copies of the *služebnik* (missal) are to be prepared for priests and also a complete series of the Office books; two thuribles, a lantern for the procession, two deacons' candles, the holy-water sprinkler, and from three to five seats. Besides the tables for the blessing of the breads (during the vigil service), that will have to be used also during the consecration to hold the antimension when they will carry it into the church and place it in front of the curtain, another small table (*analoj*) is needed to hold the Holy Antimension which, during the celebration of the nocturnal vigil, will be placed in the church in front of the nocturnal vigil, will be placed in the church in front of the fixed ikon of the Savior. In the morning, before the blessing of the water, at the sound

of the bell, the Holy Antimension is carried by the priest, accompanied by the deacon and preceded by candlebearers, to the nearest consecrated church, if there is one; otherwise it is left in the place indicated above, that is, before the fixed ikon of the Savior till the time of the procession. The Holy antimension is to be placed on the *diskos*, and then covered with the *diskos* veil and the *asteriskos*; before it all during the night a lamp is to burn; the *sračica* and the vestments of the altar and of the *prothesis* should have been adapted to them in due time according to their dimensions; one must be sure that the crosses have been sewn on, and also that the altar has been made according to the rubrics, with the grooves for the nails at the corners and for the strings on the edges; the same for the *prothesis*. The altar is made about one meter high, while in length and width it will be in proportion to the sanctuary and the holy doors. In the morning, before the bell rings, the wax-mastic is prepared. For this one takes the above-indicated amount of yellow wax, melts it over a fire and adds to it all that was indicated above, well ground; but the mixture is not allowed to boil too long, so as not to escape (boil over) the casserole. In the rite of the consecration of a church performed not by the Bishop, but by a priest, there is no mention either of red wine or of perfumed liquids when it treats of the wax mastic, but since these items are of common use and well fit the meaning of the altar as the Sepulchre of Christ and Golgotha sprinkled with the blood and water from the pierced side of Christ, they can be used also in the consecration of a church performed by a priest (Bulletin of the Bishop of Vladimir, 1876).

Exactly as for the consecration performed by a Bishop, *on the vigil* Little Vespers and the Nocturnal Vigil are carried out in the newly constructed church. In front of the holy doors, on a table covered with a white cloth, the following items are arranged: the Holy Gospel, the Venerable Cross, the sacred vessels, the small spoon, the lance the small and large veils for the *diskos* and chalice, the small cords for tying the altar, the nails for the altar, the sponges, all the altar and "prothesis" covers and decorations, and at the corners of the table four lighted candles.² In front of the fixed ikon of the Savior, near the royal doors, the already consecrated Holy Antimension, on a *diskos* and covered with a *vozdukh* (large veil),^{2a} is placed on a

² It is not perfectly clear why Nikolskij repeats, with some changes, the instructions given above as to this table and what has to be set out on it. Probably he is collating from different sources.

^{2a} Nikolskij vacillates between covering the *diskos* with its proper veil (the *pokrov*) or with the larger veil (*vozdukh*, *Aër*); it is of little importance, and whichever is more convenient should be used.

table or lectern. A candle burns before it. In the sanctuary, on a special table near the throne, are arranged : sprinkler and four stones to be used as hammers for fixing the nails.

On the day of the consecration itself, exactly as for the consecration performed by a Bishop, the "lèsser" blessing of the water is celebrated (as found in Trebnik). All the celebrants vest themselves. After the blessing of the Holy Water, the priests put on, over the sacred vestments, a special linen cloth piece or "zapon" (apron). *Vested in this way* they take water in a vessel, the venerable cross and the table with everything necessary for the consecration, and they carry it into the sanctuary through the royal doors and they deposit it at the right side of the altar. The royal doors are now closed. The celebrants gird themselves to fix (permanently place) the altar. While doing this the priest does *not* pronounce those prayers recited by the Bishop at the construction of the altar. These prayers have already been recited by the Bishop when he consecrated the antimension. The priests take up the wooden mensa (altar top). The Superior sprinkles the mensa on both sides along with the supports, saying nothing, and then the mensa is fastened well. The mensa is placed on the supports as psalm 144 is chanted, "I will exalt you, O Lord my God." Then at the corners of the mensa in the holes already prepared for the nails on the supports, the wax-mastic is poured, and then the excess is scraped off with the knives. During this is sung psalm 22 "The Lord is my shepherd." Then the four nails are brought, placed on the altar and sprinkled with holy water ; after which they are put into the holes prepared for them in the mensa. The four stones are then brought. The superior and the other celebrants nail down the mensa using the stones as hammers. ³ When the altar is firmly fixed the washing of it is carried out.

The washing of the altar with luke-warm water is performed in the following way : the priests, having poured some of the water on the table, spread it about with their hands and then soap it somewhat. Again they pour on more of the water to rinse away the soap and then they dry the altar with towels. They now bring the red wine, the rose-water and the sponges and after having sprinkled everything with holy water, ⁴ the Superior pours the wine and the water on a plate or in any other vessel ; this he then pours, it, in the form of a cross, at the center of the mensa, and at its sides, a little below the middle. With him the priests spread this with their hands over all the altar and then dry it completely with the sponges. Meanwhile

³ These stones are then placed beneath the altar where they will remain always (ed.).

⁴ I.e. the Priest blesses the wine, rose-water, and sponges (ed.).

psalm 83 is sung, "How lovely, O Lord, are your tabernacles!" The washing of the altar as performed in times past with rose-water and red wine has been abrogated, as also the anointing of the altar and the walls of the church with Sacred Myron (Ukase of the Sacred Synod of July 18, 1733); although this was all prescribed in the patriarchal epoch⁵ in Russia.

Psalms 144, 22 and 83 are not chanted when the Bishop consecrates the antimimension apart from the church; the psalms are chanted when the Bishop consecrates the church.⁶

There is a small book printed in the patriarchal epoch,⁷ entitled: "Office (*Akolutia*), how the Bishop consecrates the antimensia, and how the priest celebrates on them in churches where there are no relics." The book has been translated from the Greek *Euchologion* manuscript of the Most Holy Lord Paisios, Father and Patriarch of Alexandria and Judge of the Universe. In this little book there is found an office for the consecration of a church, called "little consecration," because the antimension is consecrated with great consecration by the Bishop. The small book that contains the office and the rites is printed in quarto; has sixteen pages, has no indications of where or when it was printed. In the book there is mention of the patriarch (N.N.) in the litany and of our pious and God-preserved Tzar (N.N.). In it are found exactly the same rites for the consecration of the animensia and of their deposition in the church, that are contained in the later editions, for example, that of *Činovnik* printed in Moscow in 1798, and in the Great *Trebnik* printed at Kiev in 1862. In this small book, as in the *Trebnik*, one reads: "The priests take the mensa of the altar, the Superior sprinkles with holy water the supports, or the one support, without saying anything, and the mensa is then firmly fixed as is becoming, and is washed with luke-warm water, dried, and again sprinkled with holy water." In this book there is then added: "And it is sprinkled with *rodostamnon* (rose water), if there is any, and also with wine; with wine only if there is no *rodostamnon*. Further, the first priest anoints the sacred table of the altar with Myron (chrism). After the recitation of psalms 144, 22 and 83, this book goes on to say: "The holy table of the altar is anointed with sacred Myron in this manner: A cross is traced at the middle of the altar and at the four corners, one cross for each place."⁸ After the words that are found in the *Trebnik*: "furthermore

⁵ Nikolskij writes in 1900 between the time Tzar Peter the Great abolished the Patriarchate of Moscow in 1721 and its restoration after the Bolshevik revolution in 1917, and thus he refers to the epoch previous to 1721 (ed.). Nikolskij will return again to the theme of whether or not the Priest may anoint the altar and the walls with Holy Myron (ed.).

⁶ The rationale for saying these psalms now (ed.).

⁷ Cfr. above, footnote 5, (ed.).

⁸ Almost all the *Euchologia*, *Činovniki* and *Trebniki* prescribe 3 anointings, not five, on the mensa. Cfr. above footnote 84, p. 76 (ed.).

the sanctuary and the entire church are sprinkled with holy water," in the little book there is added: "and they are anointed with holy Myron, the first unction on the east part of the sanctuary, above the elevated place, the second time above the west doors, the third time above the east doors, *on the walls in the form of a cross.*" After the words of the *Trebnik*: "and having arrived at the great doors on the west, standing and turned toward the east," in the book there is added: "he places the Holy antimension on the column." A similar indication is found in the *Trebnik* printed in 1677 under the Patriarch Joachim (see my book, *On the antimensia of the of the Russian Orthodox Church*, 1872, pp. 59, 60), The Synod of Moscow of 1667 decreed that at the consecration of a church performed by an Archimandrite or by an Hegumenos or by an Archpriest or by a Priest, the altar is anointed with holy Myron (*Acts of the Synod of Moscow*, 1666 and 1667, Fraternity of St. Peter, Folio 63, on the reverse side), probably on the basis of the fact that the priest anoints with sacred Myron also at Baptism.⁹ But afterwards, when in the *Trebnik* this anointing was no longer mentioned, and when a rural dean proposed the following query: "when a priest consecrates a church is it lawful for him to anoint the walls and the holy altar with sacred Myron?," the Synod, basing itself on the fact that the *Trebnik* does not prescribe this anointing (it is not indicated in which *Trebnik* this is not prescribed), decreed in 1733 that it is not licit for a priest to anoint the altar with sacred Myron in the consecration of a church, and more precisely: "do not anoint the walls of the sanctuary and of the church; likewise do not anoint even the 'mensa' of the altar" (*Complete Collection of the Decrees and Dispositions under the Direction of the Russian Imperial Historical Institute*. t. VIII, n. 2727, pag. 113). When the Bishop himself consecrates the church, an Archimandrite or an Hegumenos or a priest assisting him anoints the walls with sacred Myron. But normally even today the consecration of a church by a priest is performed in the same manner.¹⁰

After being washed and sprinkled with holy water, the altar is completely vested, in the same way as at the consecration of a church by a Bishop. First of all, the *sračica* is sprinkled with holy water inside and out, as also the small cords which are stretched over the *sračica*. The altar is tied "simply" with these cords and not in the manner used by a Bishop at

⁹ Nikolskij thus argues that if a Priest can anoint a person with Myron at Baptism (i.e. the Sacrament of Confirmation after Baptism), then a Priest should be able to anoint the Church which he is consecrating. This argument may either stem from the fact that the Mystery (Sacrament) of Baptism and of Confirmation (Chrismation) is superior in sacredness to the Consecration of a Church, or because of the similarity between the imparting of the Sacraments of Initiation and the Consecration of a Church. Cfr. above, footnote 67, p. 71 (ed.).

¹⁰ I.e. a Priest consecrating a Church *does* anoint mensa and walls with Holy Myron. Cfr. DE MEESTER, *Rituale-Benedizionale Bizantino*, p. 199 (ed.).

the consecration of a church.¹¹ (*Great Trebnik*); Generally the first priest holds the ends of the cord and after the deacon has circled the altar three times in the manner of a cincture, he makes a knot at the right support of the altar. (*Supplementary Trebnik*); While the altar is being vested with the *sračica* and the small cord, psalm 131 is chanted; then the vesting of the altar takes place after the sprinkling with holy water of the *inditiija* during the chanting of psalm 92. (*Gr. Trebnik*). Then the Gospel and the Hand-Cross are placed on the altar. After the altar has been completely vested, the *prothesis table* is likewise entirely vested after it has been sprinkled with Holy Water. On the prothesis are deposited the sacred vessels after they have been blessed with Holy Water and then the *prothesis* is covered with a cloth. Then the priests put off their aprons and the royal doors are opened. The first priest sprinkles the sanctuary and the entire church with holy water and incenses the sanctuary and the entire church, while psalm 25 is chanted: "Judge me, O Lord..." (At the consecration of a church performed by a priest, the walls are not anointed with sacred *Myron*, nor even the altar).¹² After the sanctuary and the entire church have been sprinkled and incensed, the first priest re-enters the sanctuary. They present him a candlestick with a new candle, not lighted. He lights it himself and places it on an elevated place near the altar. Then the first celebrant says: "Let us depart in peace," and takes the ikons, as normally in processions; then he incenses everything around the Holy Antimension already consecrated, which has been previously deposited near the ikon of the Savior on a lectern, on the *diskos* and covered with the *asteriskos* and the *diskos* veil; he puts it on his head and preceded by the procession exits from the Church and walks completely around the outside of it, in a counter-clockwise direction.¹³

¹¹ I.e. not in the form of a St. Andrew's Cross on each of the four sides of the Altar as when a Bishop consecrates the Altar (ed.).

¹² If the altar and walls are nevertheless to be anointed with Holy Myron as Nikolskij seems to argue above. Cfr. footnotes 9 and 10, page 293, then the first Priest anoints and the second Priest follows sprinkling the Holy Water. Various Ritual Books prescribe different places for the walls to be anointed, e.g. the walls, the columns, etc. (ed.).

¹³ Arrived near the antimension and having incensed it, the first celebrant makes a prostration to the floor before the antimension, along with the other celebrants who have entered the sanctuary. Into the sanctuary of the church where the Holy Antimension was first placed, enter only the principal celebrants, that is, the first, the two who follow him (priests) and the deacon with the book, and all the others remain near the royal doors. In the sanctuary the deacon recites the "Little Litany", "Paki i paki..." After the litany, the *ekphonesis*: "For you are holy, our God, who dwell among the martyrs who have suffered for you and to you we attribute praise, Father, Son, and Holy Spirit, now and always and for ever and ever." Chanters: "Amen", and sing the troparia: "You who have established the Church on the rock of the faith..." "Holy Martyrs..." and "Glory to you, Christ God...", twice, and even more if necessary. The first celebrant with the same celebrants as before makes another prostration to the floor and putting the Holy Antimension on his head re-

The second celebrant, following (preceding, in the rite performed by a Bishop) the first celebrant who is carrying the antimimension, sprinkles the outside of the church with holy water. (*Great Trebnik*, cap. 107). During the procession the chanters sing the *troparia*: "You who have established the Church on the rock of the faith"... "Holy Martyrs"... "Glory to you, Christ God..." Arrived at the great western doors, the first celebrant *takes the diskos from his head and deposits it* on the table prepared for it in front of the royal doors. At the corners of the table are four lighted candles. There the celebrant makes three prostrations, and turning toward the East says, as he stands facing the holy relics (antimimension): "You are blessed, Christ our God, now and forever more"; the chanters answer "Amen" as they enter the sanctuary. The first celebrant says: "Lift up your gates, o princes, lift up, o eternal gates, and the King of Glory will enter in," and the chanters sing the question only once: "Who is this King of Glory?". Then the proto-deacon says: Let us pray the Lord. The chanters: Lord, have mercy. The first celebrant reads in a loud voice the *prayer*: "God and Father of our Lord..." (Hapgood, *op. cit.*, pp. 506-507). Then, while all bow, he secretly recites the *entrance prayer*: "Sovereign Lord, our God." (Hapgood, *op. cit.*, p. 507). Both these prayers are the same as recited by a Bishop in the consecration of a church. After reciting the prayer, the first celebrant says, in response to the question of the chanters: "The Lord of hosts, he is the King of Glory." The chanters make the same interrogation and the first celebrant answers again: "The King of hosts, he..." and traces a cross with the antimimension (on the *diskos*), on the doors of the church; then he enters the church. After his entrance into the church, the chanters sing the troparion "As the splendid firmament on high, so have you shown the beauty of the holy dwelling of your glory, o Lord." The first celebrant enters the sanctuary with the antimimension, deposits it on the altar, and places the Holy Gospel over it; and having incensed it, at the invitation of the deacon who says "Again and again bending the knee, we pray the Lord," kneels and reads the prayer - one of those two prayers the Bishop says when he performs the consecration of the church, and precisely: "Lord, our God, who has created everything by only a word..." (Cfr. Hapgood, *op. cit.*, pp. 509-510). After the ekphonesis of the first celebrant, "Because you are holy..." he takes the

turns in procession to the consecrated church. Before the procession leaves the consecrated church the bells are rung (*perezvон*), and after they have left the church the "beautiful tone" (*krasnyj žvon*); then the celebrants enter the second church to get the antimimension a *perezvон* is rung; and during the procession of return to the consecrated church, the bells are rung again. (Diocese of Vladimir, *Instruction* of 1875). (The preceding is Nikolskij's own footnote § 1; "perezžvon" and "krasnyj žvon" refer to particular peals of the church bells - ed.).

cross in hand, and standing erect in the middle of the church, he makes the sign of the cross with it to the four sides : east, west, south and north. During this, the deacon incenses the cross as is normally done in processions. He says : "We pray the Lord." The clergy chant (the people to themselves) : "Lord, have mercy" three times, when the first celebrant signs each of the four cardinal points. The celebrant kisses the venerable cross, followed in this by the other celebrants, and he sprinkles them with Holy Water. The people kiss the cross as he holds it, and he sprinkles the people with holy water and begins the Hours.

In a newly-consecrated church there is normally a seven-day celebration. In the *Činovnik* we read : "The antimension lies on the altar for seven days, the Divine Liturgy being celebrated on it every day." (*Činovnik*, Rite of the Consecration of the antimension, toward the end). ¹⁴

In the *Great Trebnik* it is likewise indicated on what days one may consecrate a church. The most common rules for the choice of the day for the consecration are the following : The consecration of a church is not to take place on the Feast of a Saint or of the Mystery to which the church is to be dedicated ; nor is it permitted to consecrate a church on those days, so as not to confuse the office of the consecration of the church with that of the titular, which has its proper feast. ¹⁵ Excepted are churches consecrated to the Resurrection of Christ. Churches consecrated to the Resurrection of Christ can be consecrated only on Sunday, "but on ferial days they can not be consecrated, because the Sunday office is not becomingly chanted on a week-day." (*Great Trebnik*, Chapter 106). For the rest, even the consecration of a church to the Resurrection is not permitted on just any Sunday whatsoever : On a Sunday during the time of Pentecost and of Lent, on those Sundays on which are always celebrated Feasts of the holy Fathers and of the Sainted Martyrs, and Feasts of Our Lady, the consecration of a church to the Resurrection is not permitted, nor to other titles, "because there would be a great clash between the *stichira*, the *Slavnik*, the *canons*, and the *stichira of Lauds*. Therefore, "do not consecrate a church that has as titular a Saint, on the great Feasts of the Lord or of Our Lady, or of the great Saints

¹⁴ This is said, we well understand, in the *Činovnik*, of the antimensia consecrated by the Bishop during the consecration of the church, and which will serve for other churches. (Cfr. my book *On the Antimensia*, pag. 38). (Nikolskij's footnote § 2).

¹⁵ If there occurs a feast of the Lord or of Our Lady or of a Saint on any day whatsoever of the year, then on that day the church absolutely cannot be consecrated in their honor. It can be consecrated on the day previous or following, but not on that day at all. And afterwards, celebrate apart the feast of the consecration (anniversary) and that of the titular, because both must be celebrated on that fixed day without any impediment. (*Great Trebnik*, Chapter 107). (Nikolskij's footnote § 3).

that have *Polielej*. "During the Great Lent and on days of fast, we do not consecrate any church because of the quality of food, since we do not dispense either from fish, or from wine or oil."

The Great Consecration of a church takes place not only after its construction, but also: 1) when it has been contaminated by invasion of pagans or heretics; 2) when the altar has been damaged or put out of line by some reconstruction or renovation.¹⁶

¹⁶ In the Euchologia and Trebniki there exist special blessings to cover these exigencies. Cfr. DE MEESTER, *Rituale-Benedizionale Bizantino*, pp. 224-232.

Dal Vaticano, li 24 Febbraio 1943

N. 1043/43

E.mo e Rev.mo Signor Mio Oss.mo,

L'E.mo Signor Cardinale Segretario della S. Congregazione "pro Ecclesia Orientali" mi comunica che con Rapporto N. 1413/42 del 18 dicembre 1942 l'Ecc.mo Delegato Apostolico a Washington ha riferito avere l'Arcivescovo Monsignor Francis J. Spellman, nella sua qualità di Vicario Militare per le Forze Armate degli Stati Uniti, espresso il desiderio che venga concesso ai Cappellani Militari di quella Confederazione "il privilegio dell'uso dell'antimensio anzichè della pietra sacra nella celebrazione della S. Messa; questo privilegio, secondo lo stesso Monsignor Spellman, sarebbe stato concesso dalla Santa Sede ai Cappellani Militari della Gran Bretagna, per la durata della guerra".

Quest'ultima affermazione non è esatta; al Vicario Castrense britannico, infatti, fu soltanto accordata - come ebbi l'onore di comunicare all'Eminenza Vostra Reverendissima con Foglio N. 7830/42 del 3 novembre 1942 - la facoltà di permettere ai Cappellani militari di sostituire, per gli altari da campo, alla pietra sacra un velo con incluse e bene assicurate alcune autentiche SS. Reliquie.

Lascio pertanto all'Eminenza Vostra di giudicare se convenga ac-

A Sua Eminenza Reverendissima
IL SIGNOR CARDINALE CARLO SALOTTI
Prefetto della S. Congregazione dei Riti

Ord. Mi. P. H. M. 12. 12. 12.

Uso Autrice ecc.
per l'ord. mil. H. A.

20 28
43

cordare l'identica facoltà anche all'Ecc.mo Vicario Militare delle
Forze Armate degli Stati Uniti in favore dei Cappellani sottoposti
alla sua giurisdizione. Gradirei di essere informato dell'eventuale
concessione.

BaciandoLe umilissimamente le mani, mi onoro professarmi, con
sensi del più profondo ossequio,

di Vostra Eminenza Reverendissima

Umil.mo Dev.mo Servitor vero

L. Card. Maggior

La Audienza Sua Santa ed
Quei Card. Carlo Salotti. P. T. C.
Vicep. di 26 gennaio 1943
Sanctitas Sua benigna auctoritas
pro gratia.

Benedictus Deus. Amen

B. P.

PROT. N.

SACRA CONGREGATIO PRO ECCLESIA ORIENTALI, vigore facultatum a
Ssmo Domino Nostro Divina Providentia
Pp. sibi tributarum, benigne concedit Excmo P. D.

.....

.....

ob praeclara merita erga Ecclesias orientales, privilegium personale utendi,
in celebratione Missae, *antimensio*, loco petrae sacrae, non tantum in
ecclesiis orientalis ritus, sed etiam extra, quotiescumque aliquod habeatur
incommodum ex usu petrae sacrae, uti in itinere ; dummodo ritus latinus
in ceteris integre servetur, *corporali* quoque supra ipsum *antimensium*
posito.

Eadem facultas, praesentibus litteris, conceditur uni vel duobus
sacerdotibus, qui, in iisdem adiunctis, Excmum P. D.
..... comitentur.

Contrariis minime obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis pro Ecclesia
Orientali, die mensis anno

PROT. N.

SACRA CONGREGATIO PRO ECCLESIA ORIENTALI, vigore facultatum a
Ss.mo Domino Nostro Divina Providentia
Pp., sibi tributarum, benigne concedit R

.....

.....

ob praeclara merita erga Ecclesias orientales, privilegium personale utendi,
in celebratione Missae, *antimensio*, loco petrae sacrae, non tantum in
ecclesiis orientalis ritus, sed etiam extra, quotiescumque aliquod habeatur
incommodum ex usu petrae sacrae, uti in itinere ; dummodo ritus latinus
in ceteris integre servetur, *corporali* quoque supra ipsum *antimensium*
posito.

Contrariis minime obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis pro Ecclesia
Orientali, die mensis anno

ENGLISH TRANSLATION OF THE LATIN TEXT
FOR THE BLESSING OF ANTIMENSIONIUM LATINUM

(Taken from PHILLIP T. WELLER, *The Roman Ritual (Complete Edition)*, Milwaukee: The Bruce Publishing Company, 1964, pp. 533-544):

BLESSING OF AN ANTIMENSION

which by a special Apostolic indult may be used in the celebration of Mass in mission territories, in place of an altar-stone or portable altar. (Approved by the Congregation of Sacred Rites, March 12, 1947).

The Bishop (or a priest delegated for this), having ascertained the authenticity of the relics of holy martyrs to be used here, encloses them in a tiny sack which is sewn in the right corner of the antimimension. Then he blesses the antimimension, saying:

B.: Our help is in the name of the Lord.

All: Who made heaven and earth.

B.: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord, we humbly appeal to your sovereignty, asking that it please you to bless ✠ this antimimension, made ready by our lowly ministry to receive the offerings of your people. For on it we are to offer the Holy Sacrifice to you, to the honor of the blessed Virgin Mary and all the saints, and in particular to the honor of Saints N. and N., whose relics we have enclosed therein. Grant that by these sacred mysteries the bonds of our sins be loosed, our stains blotted out, pardon obtained and graces acquired, so that together with you holy elect we may merit the joys of everlasting life through Christ our Lord.

All: Amen.

He sprinkles it with holy water.



S. CONGREGAZIONE
DEI RITI

Roma, 20 Ottobre 1967.

Prot.n. 0.82/967.

Rev. Padre,

In riferimento agli interrogativi che Lei, Rev. Padre, ha proposto a questa Sacra Congregazione dei Riti, intorno all'Antimensio latino, ecco quanto possiamo brevemente dirLe al riguardo, tenuto conto della prassi vigente :

1°.- Poiché l'Antimensio latino è soltanto benedetto, ne consegue che non si può parlare di "sconsacrazione" del medesimo.

2°.- Il detto Antimensio, senza far ricorso al Vescovo, può essere lavato : dopo averne tolto le reliquie, che vi verranno poi ricucite.

3°.- Nel caso di lacerazione parziale, può essere da chiunque rammendato.

4°.- Lo stesso Antimensio cessa infine la sua funzione, allorché, secondo la comune estimazione, si renderà "inservibile" : a causa per esempio di lacerazioni multiple e non più decorosamente riparabili; in tal caso è ovvio che rimane l'obbligo del recupero delle reliquie.

Colgo l'occasione per ossequiarLa distintamente.

Dev.mo in Domino

Rev. Padre
P. JANUARIUS M. IZZO OFM.
Pontificio Ateneo Antoniano
Via Merulana 124

ROMA

+ F. Antonelli
Arciv. C. di Torino
segretario

APPENDIX II

TABLES, PHOTOGRAPHS AND DRAWINGS

SOME MODERN PRINTED BYZANTINE ANTIMENSIA COMPARED

(all consecrated antimensia were furnished with relics)

Origin	Branch of Byz. Rite	Date of Cons.	Consecrator	Date of print.	Color of print.	Color & type of cloth	Lining	Size in cm.	Size in inches
Greece	Greek Orthodox		Unconsecrated	1963	black	blue silk	none	64.4 48.8	25 3/4 19 1/2
Rome	Melkite Catholic		Unconsecrated	1903	black	white linen	none	42.5 35.0	17 14
Egypt	Melkite Catholic	not marked	Patriarch Ma- ximos IV of Antioch	1948	black & red	green silk	gold silk	55.3 45.0	22 1/2 18
U.S.S.R.	Russian Orthodox	July 20 1881	Bishop Iuven- nati of Orlov U.S.S.R.		black	grey silk	none	58.1 49.4	23 1/4 19 3/4
U.S.S.R.	Russian Orthodox	Sept. 4 1967	Met. Pimen of Krutitsy & Ko- lomna		black	pink silk	none	58.1 49.4	23 1/4 19 3/4
Rome	Russian Catholic	Oct. 4 1933	Bishop Peter Bucis		black	white silk	none	48.8 47.5	19 1/2 19
Rome	Russian Catholic	Jan. 12 1967	Bishop Andrew Katkov	1966- 1967	6 colors	white silk	none	69.4 46.9	27 3/4 18 3/4
Rome	Ukrainian Catholic	April 29 1951	Bishop John Bucko		black	linen	red silk	33.8 33.8	13 1/2 13 1/2
Rome	Ukrainian Catholic	Dec. 8 1956	Bishop John Bucko		black & red	linen	red silk	55.6 46.3	22 1/4 18 1/2
U.S.A.	Ruthen. Catholic	Feb. 27 1964	Bishop Nicholas Elko of Pitt- sburgh		black & red	white linen	red cotton	45.6 36.3	18 1/4 14 1/2
Jugosl.	Serbian Orthodox		Unconsecrated		black	white linen	none	50 57	20 22 3/4



1. The use of the Antimension in the Byzantine Divine Liturgy. The Antimension lies folded in its eileton under the Gospel Book at the beginning of the Liturgy.



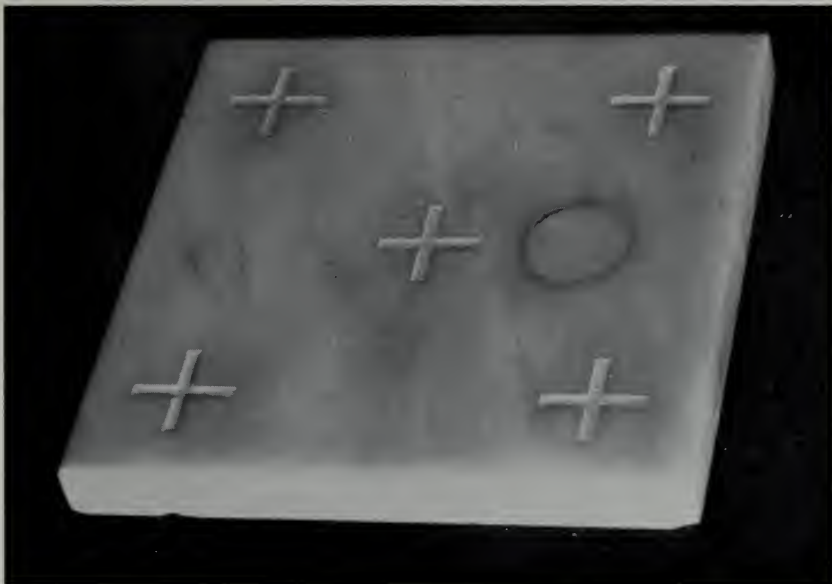
2. After the Gospel is read the Gospel Book is placed standing on the altar. Antimension still folded in eileton.



3. During the Liturgy of Fervent Supplication ("Insistant Litany") the eileton is fully unfolded, and the antimension is unfolded except for the upper part. Relic pouch visible as dark spot.



4. At end of the Litany of the Catechumens, the antimension is fully unfolded. At Great Entrance, the Elements of Bread and Wine are carried to the Holy Table for the anaphora — from left to right — Chalice ; disks (paten) with large host ("Lamb") and Commemorative particles, surmounted by asteriskos ; antimension sponge visible as white roughly-triangular object.



5. Latin *petra sacra* or portable altar stone ; the circle at right is stone cover of "sepulcher" containing relics. It has been anointed with Holy Chrism on the five incised crosses. Material — white marble; size — $6'' \times 6'' \times 5/8''$ ($15 \times 15 \times 1.6$ cm.); sepulcher—round, $1''$ (2.5 cm.) in diameter; weight 2.2 lbs. (1 kilo).



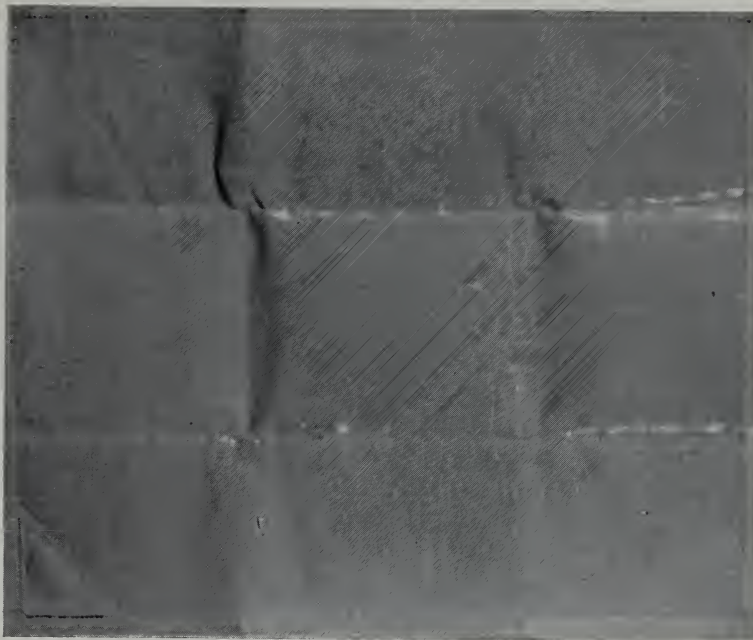
6. An altar "ad modum fixi" — wooden altar painted to imitate marble) with portable altar stone inserted.



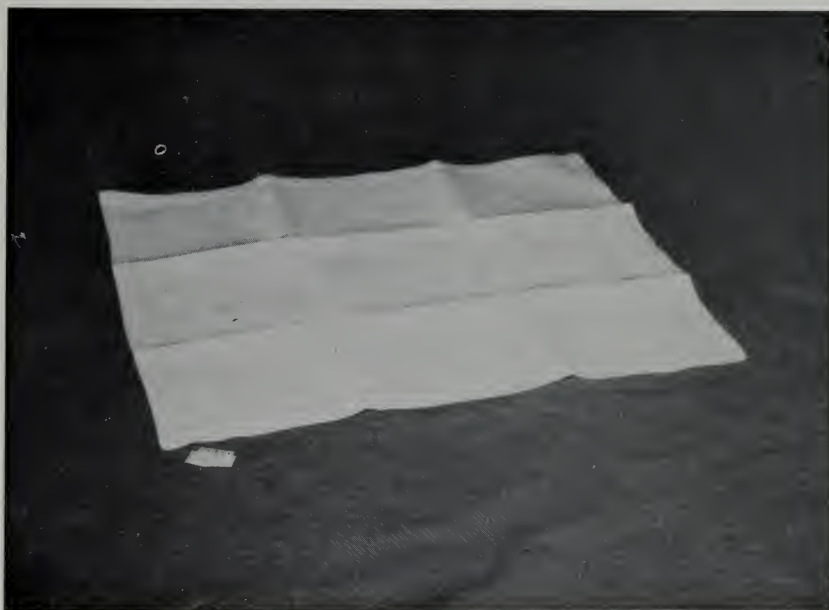
7. Byzantine Antimension used on a Latin "ad modum fixi" stable altar, under three altar cloths (which have been folded back to show antimension).



8. Detail of photograph 6 – altar cloths rolled back to show wooden mensa with *petra sacra* inserted in recess so that it is flush with surface of mensa. Dark square in center is stone cover of "sepulcher." Visible at the corners of *petra sacra* are dark stains where it was anointed with Chrism and incense burned on it during consecration ceremony. No incised crosses.



9. The Latin Antimensium. The triangle in corner is relic-pocket. In the opposite corner a cross has been embroidered (not prescribed). This Antimension was obtained in 1968 from the Vicariate of Rome, blessed by Archbishop Ferdinand Card. Antonelli, O.F.M., Secretary of the Sacred Congregation of Rites.



10. The relics removed for washing of Latin Antimensium. The relics, in their paper packet(s) visible near corner of antimension.



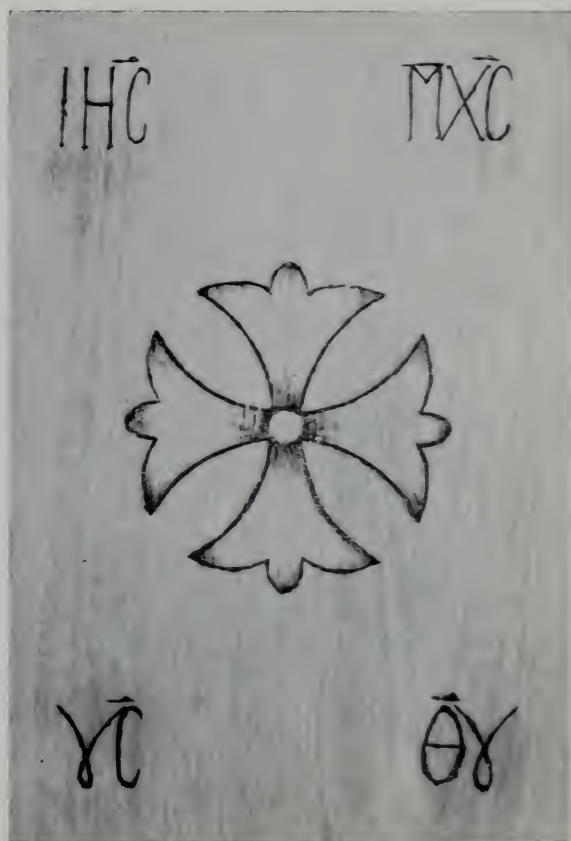
11. The wooden High Altar in the Roman Pontiff's Cathedral Church, the Archbasilica of St. John Lateran. The wooden surface, as well as the front of the wooden altar (with the cross-bar of the incised cross), is visible in its protective casing of marble.



12. Close-up of surface of wooden altar - bands are to fasten altar down ; they have wax seals (faintly visible at center right) to insure its authenticity.



13. The wooden portable altar tablet of the other (non-Byzantine) Oriental rites. A Catholic Syrian Rite "tablit" with inscription in Syriac: "The Holy Trinity has consecrated this *tablit* in the year N.N. by the hands of the Bishop N.N." It does not contain relics ; it is used also on consecrated fixed altars.



14. A Catholic Coptic Rite "thysiastērion" or "tabot" with inscription in Coptic-Greek characters: "Jesus Christ, Son of God." It is without relics, and is used also on consecrated fixed altars.



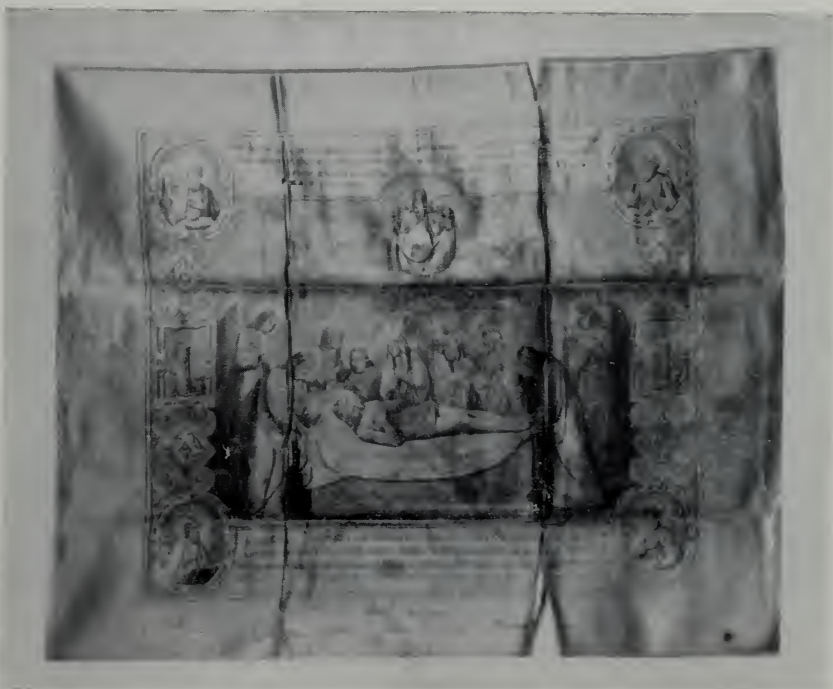
15. A dissident Ethiopian rite "tabot" with inscription in Geez dedicating it to Jesus Christ and to the Saints in whose honor it was consecrated. It does not contain relics and is used also on the consecrated fixed altar.



16. Reverse of same.



17. Various printed Byzantine Antimensia. A Russian Orthodox Antimension consecrated in the time of Empress Catherine the Great (whose name appears in the inscription) by Timofei, Metropolitan of Moscow and Siezsk, 1764. Material – white taffeta ; printed with black ink.



18. Russian Orthodox Antimension consecrated in 1865 by Bishop Antony of Smolensk and Dorogobush. Dark blue silk ; black printing.



19. Russian Orthodox Antimension consecrated in 1881 by Bishop Juvenali. Violet silk with black printing.



20. Russian Orthodox Antimension consecrated September 4, 1967, by Metropolitan Pimen (Izbekov) of Krutitsij and Kolomna. Countersigned on reverse by Patriarch Alexei of Moscow, dated October 24, 1967. Pink silk; black printing. Edge of eileton visible at top, antimention sponge at top right. Same *clichet* as for preceding antimention (No. 19).



21. Reverse of antimimension (No. 20) showing counter-signature : "Alexei, Patriarch of Moscow and all Russia, October 24, 1967" (at top), relic-pouch (center), and inscription giving name of the church in which the antimimension was consecrated (bottom).



22. Russian Catholic Antimimension consecrated at Rome on October 4, 1933, by Bishop Peter Bucis. Printed in black on white satin.



23. Russian Catholic Antimension consecrated January 12, 1967, by Bishop Andrew Katkoff in Rome. Printed on white satin in 6 colors by Vatican Polyglot Press. Cfr. above pp. 41 ff.



24. Reverse of same. Relic pouch visible as white square. Relics in waxmastic visible through cloth as dark round spot (upper center). Design faintly visible through cloth.



25. Antimension printed in black on dark blue satin by Greek Orthodox in year 1963. Consecrated at Rome by Russian Catholic Bishop Andrew Katkoff, January 12, 1967. On the bottom the Bishop has written "to be used in all places in Christ's Kingdom by Reverend Father N.N.'" Beside the Entombment it bears ikons of Deposition, Resurrection, the Church Triumphant, the 4 Evangelists, various instruments of the Passion, and the Holy City of Jerusalem. It bears the printed inscription around the edges in Greek : "A Divine and Sacred Altar (Thysiasterion) for the purpose of the Divine Priestly Celebration."



26. Serbian Orthodox Antimension, un consecrated. White linen printed in black. Bears Ikons of 12 scenes from the Passion besides Entombment. Underneath is printed in Paleoslav a verse from *Canticle of Canticles* : "I sleep but my heart keeps vigil." (cant. 5 : 2).



27. Melkite Catholic Antimension, unconsecrated. Printed in 1903 at Rome ; black on white linen. Printed inscriptions in Arabic and Greek.



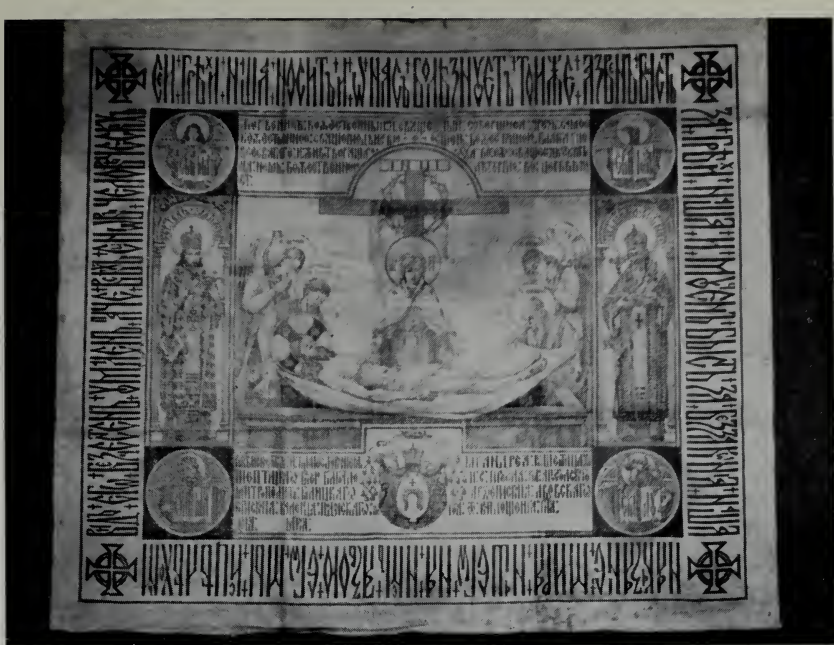
28. Melkite Catholic Antimension consecrated by the late Patriarch Maximos IV Saigh. Printed in Egypt in 1948, in black and red ink on green linen. Golden silk lining sewn on back. No handwritten data of consecration. Relics at lower edge under printed seal. Printed inscriptions in Arabic and Greek.



29. Ukrainian Catholic Antimension consecrated in 1721 by Anastasij Šeptitskij, Archbishop Metropolitan of Kiev ; printed in black on white linen.



30. Ukrainian Catholic antimimension consecrated May 2, 1851, by Bishop Mikhail Levickij for the Church of St. Barbara, Vienna. Printed in black on white linen.



31. Ukrainian Catholic Antimension consecrated by Andrew Šeptitskij, O.S.B.M., Metropolitan of Halic, Archbishop of Lvov, Bishop of Kamenec (d. 1944). Design by I. Makarevic, 1901. Printed in black on white linen.
32. Ukrainian Catholic Antimension consecrated by Bishop John Bučko at Rome. Stamped Property of United States Military Ordinariate. Printed in black on white linen.





33. Ukrainian Catholic Antimension consecrated December 8, 1956, by Bishop John Bučko and distributed by S. Congregation for the Oriental Churches. Design by Priest-monk (Studite) Juvenali. Inscriptions in Greek; printed in black and red on white linen. Red silk lining sewn on back.



34. Same but with inscriptions in Paleoslav instead of Greek.



35. Ukrainian Catholic Antimension consecrated by Major Archbishop Joseph Cardinal Slypyj, April 27, 1967. Printed in black and red on white linen. Design by Priest-monk (Studite) Juvenali. Red silk lining.



36. Ruthenian Catholic Antimension consecrated February 27, 1964, by Bishop Nicholas Elko of Pittsburgh (U.S.A.). Printed in black and red on white linen. Red silk lining. Name of priest for whom intended written by Bishop.

C. DRAWINGS OF MEDIEVAL RUSSIAN, ORTHODOX ANTIMENSIA
(FROM NIKOLSKIJ, ANTIMINS, INCLUDING ORDER AND
DATING)

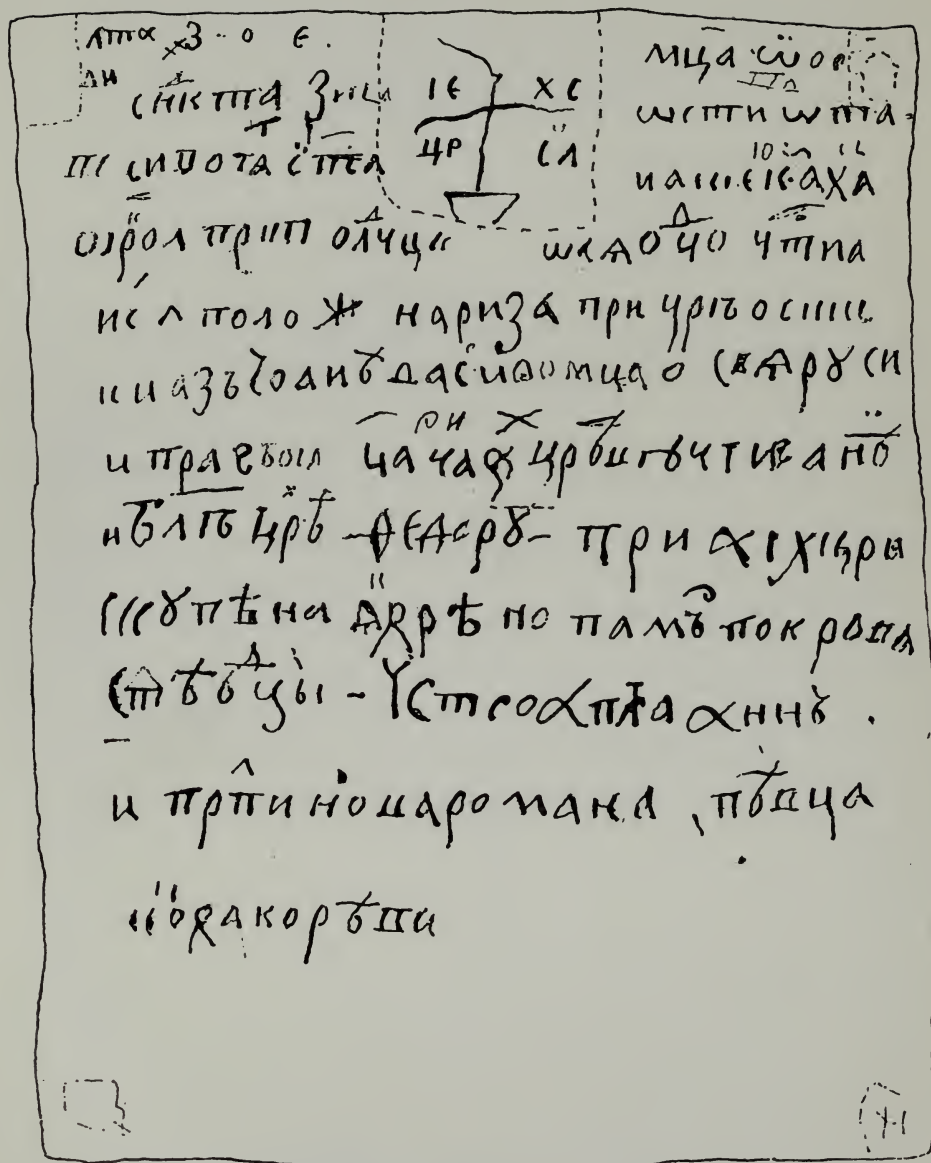
Антиминсь XII вѣка.

Рис. А. стр. 273.

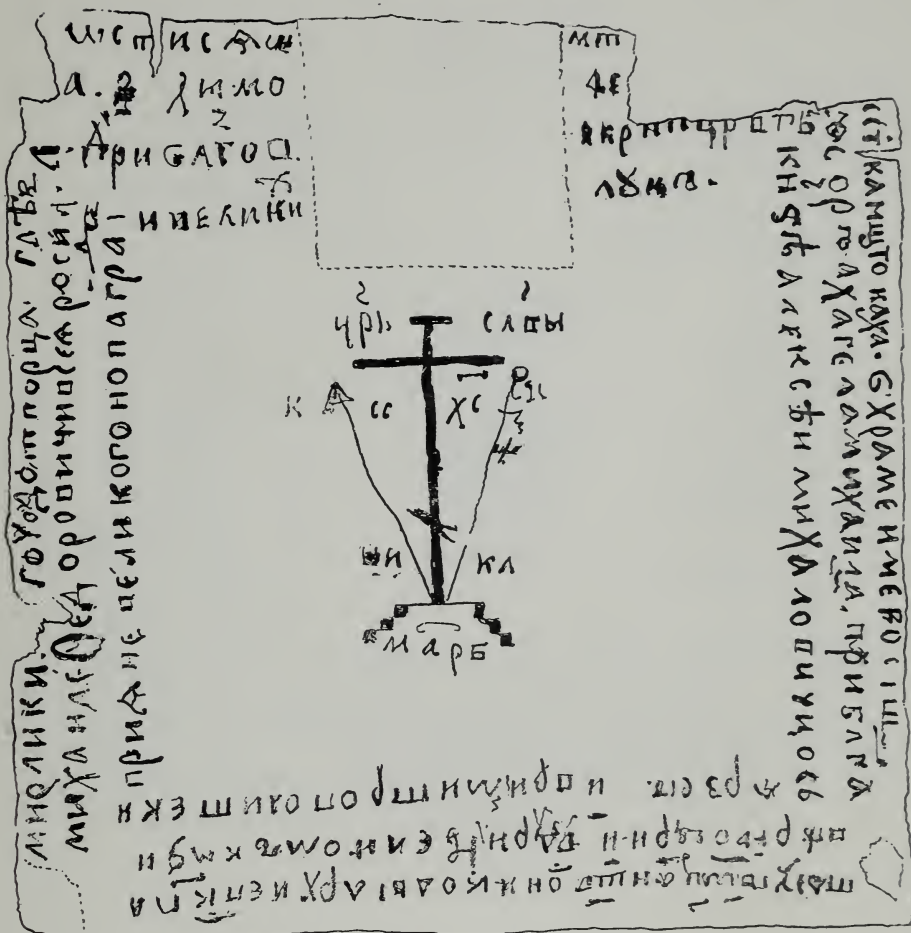


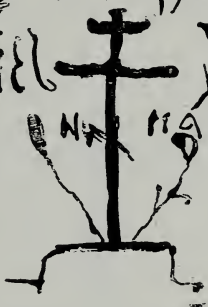
Hand-drawn, 1149 A.D.

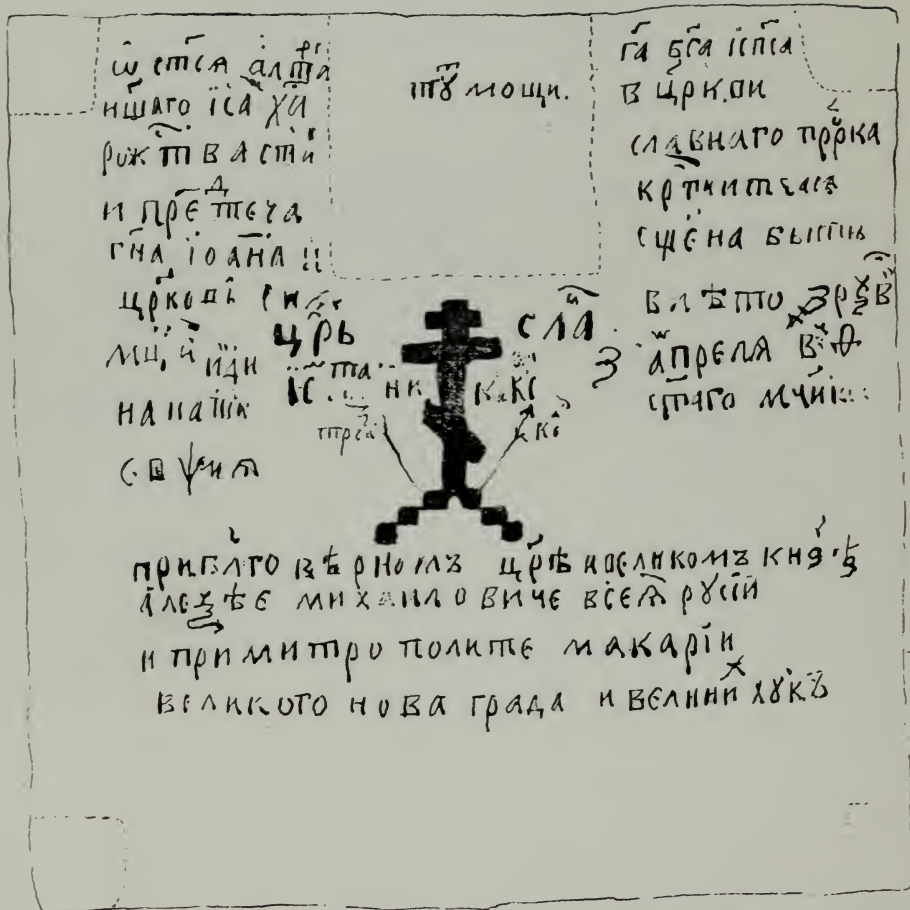
Рис. В. стр. 295.



Лит. Н. Бресе, СПб. Грохос, ул. 2 № 45/46.

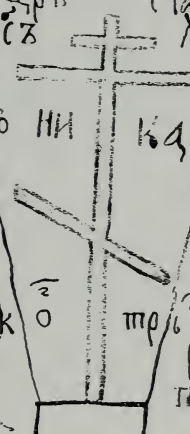


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 вѣта и наѣта мѣта
 стагоуца ѣмельсана
 епископа кизикю
 прѣлато вѣриомѣцрѣ: и великомѣ
 кизѣ аѣткѣ мѣхаловичѣ всѣа
 русѣ. и прѣархѣ моуѣкоуѣкѣ русѣ
 инкоуѣ



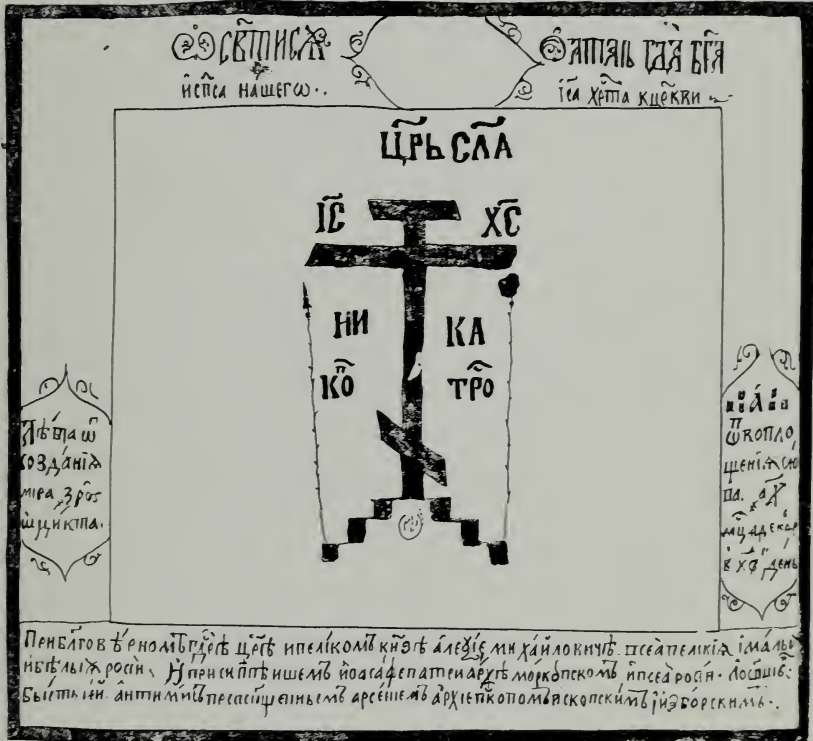
Лит. и Прес. С. П. Б. Г. 1654 г. № 45-78

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Листъ 2, стръ 105. На переднемъ изображенъ крестъ крестомъ.

Листъ 2, стръ 105. На переднемъ изображенъ крестъ.

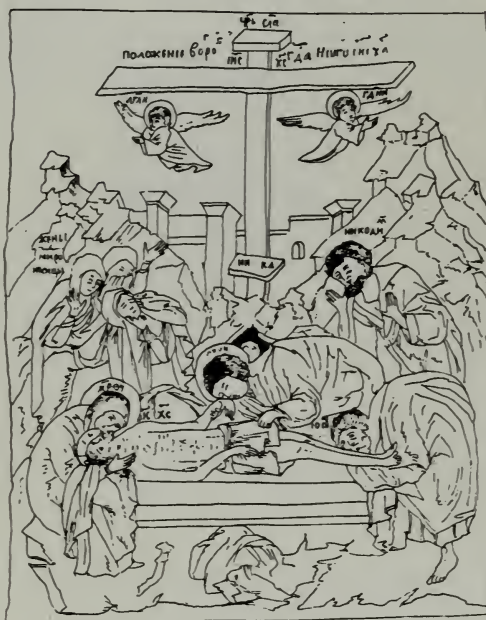
СОСТАВЪ

НАШЕГО ЗЕМ

СОСТАВЪ

НАШЕГО ЗЕМ

НѢТѢ
И СОЗДАНІА
МИРА
И НАДѢЛА



ИТѢ
И ПОПЛАЧЕ
НІА БЖІА
СЛОСА
МЦА СХТРА
АЛ (НА НѢ)

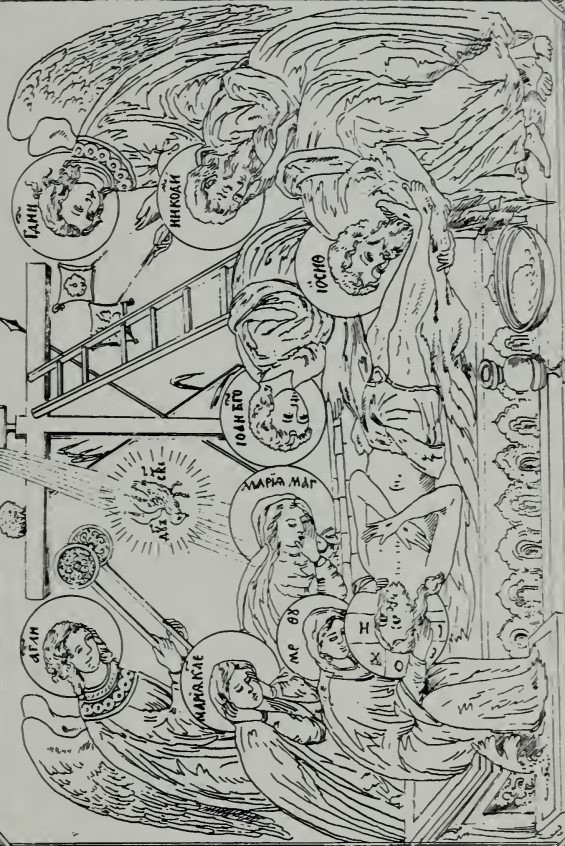
ПРИАПОПѢ СНОМЪ СМНѢ ИРІСІШІННІМЪ ЛІНДѢ СІІ ДЕМІА ПЛОДІВІ СЕМ ПЕЛІКІА ИМАЛІА
НЕ ВІАА РОІІІ ПРІВЕДІ КОМЪ ДІКІ СМѢ КШЕЦА КІА СІІ ОПАТІ РІАХІ ІЕ МАТІНІ КІО ІІА ІІЕА РОСІ
ОБІЩЕНЪ БЫТЬ ІІН СІПТІ МІСЪ ПРІУ СЩЕ ІІНІА РІЕ НІЕМЪ АХІ БІШНОМЪ ІІШІ СІІ ІІНІ ЗБІО РІНІКІ



ОСЪПИСА
ИСПА НАШЕГО

ѿ Копленѣ
нѣ бж҃а
слова, ꙗко
мѣсенѣсѣрѣ,
въ нѣмь

1. **Вісник**
 2. **Січан**
 3. **Діагно**
 4. **Здіямі**
 5. **ра Зра**
 6. **індікта**



Понѣговѣрьныхъ цр҃хъ и великихъ князѣхъ и шланѣхъ
и мѣстѣхъ . Петръ мѣстѣхъ . Все великия .
и малыя бѣлыа русіи самодержцѣхъ . И притворѣне
номъ корнїи іантрополѣхъ великанога радвѣмскисѣ



Wooden antimension in the shape of a bread-board conserved in the Museum attached to the residence of the Serbian Orthodox Patriarch of Belgrade. The design and inscription are drawn in black ink on white paper glued to the wooden board. Consecrated by Metropolitan Stephen on December 6, 1791. For full translation of inscription, etc., vid above p. 34.

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PRESSO LA TIPOGRAFIA PORZIUNCOLA
SANTA MARIA DEGLI ANGELI - ASSISI

